

ASSOCIATION

AND

CHRISTIANITY,

EXHIBITING THE

ANTI-MORAL AND ANTI-CHRISTIAN

CHARACTER OF THE CHURCHES

AND THE

SOCIAL RELATIONS

IN

PRESENT CHRISTENDOM,

AND

Urging the necessity of Industrial Association,

FOUNDED ON

Christian Brotherhood and Unity.

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"And the Lord said unto Cain, where is Abel, thy brother? And he said, I know not; am I my brother's keeper? And He said, what hast thou done; the voice of thy brother's blood crieth unto me from the ground."—GEN. 4. 9, 10.

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## CHAPTER I.

### THE WITHIN AND WITHOUT.

Associationists, who advocate the re-organization of society, upon principles of justice and harmony, so that benevolence and combined interests shall supersede selfishness and destructive antagonism, are constantly met by objections, which denote a misapprehension of the subject.

What!—it is sometimes asked,—do you expect to change and regenerate the heart, simply by changing the outward relations of man? This doctrine, which you bring forward, is but a new form of the old infidel notion, that “*Man is the creature of circumstances.*” On the contrary, Christianity and true Philosophy, confirmed by experience, alike teach, that every improvement of man’s nature, and condition, must *commence* and be developed from “*within outwards.*”

Not a few of the persons, who make an objection of this kind, stand high in the world, and are esteemed for learning and intelligence. We need not remind them, that every great discovery and reform, destined to produce beneficial effects upon the world, had, at the outset, to encounter difficulties arising from prejudice and misconception.

How can it reasonably be pretended against Associationists, that they do not profess to begin their work “*inwards?*” Do not Associationists attempt to instruct the mind and heart? Do they not call attention to the conflicts and misery arising from the operations of subversive selfishness? Do they not compel you to look at the discord and wretchedness produced by the alienation of man from his fellow-man, from his God, and from the universe? Do they not invite your consideration to the beautiful analogy and harmony in all the works of God, the stamp and reflection of the Divine Mind; intreat you to behold the admirable arrangements of Providence in serial progress and dependences; and ask and solicit you to be a co-worker with God in the great work of salvation, by placing yourself under the law of His redeeming power? Associationists demand of you to look “*within,*” and from what you shall see there, under the light of all the laws of God, to develop yourself from “*within outwards,*” in conformity with the plan of universal unity, proceeding from the Most High!

But it is not true in fact, that every improvement of the nature and condition of man, must *commence* within. Yet we hold no doctrine that “*man is the creature of circumstances.*” Man is the creature of the Lord God, who has formed us of body and spirit, and has so constituted us with a corporeal organization, that our whole nature, faculties, sentiments and feelings,

are acted upon by objects both from *without* and *within*. Infidels, in the use of the doctrine of *circumstances*, do not look high, nor wide enough. The few facts which they admit, are as nothing compared with the many and great facts which they reject. The existence of God, his holy attributes, and eternal purposes, his divine government, manifestations and revelations, every work of his hand, and all the remote actions of those works, from the most stupendous to the feeblest agency,—all these facts and circumstances operating both *without* and *within* upon the organization of man, according to the laws which the Deity has implanted in us, determine and unfold our destiny. The infidel who puts a few grains of sand to his eyes and thus obstructs his further sight, is as unwise as the unthinking professor of godliness, who fixes his view on mere abstractions, and refuses to behold the hand of God leading us in and by all circumstances.

So far from the assumption being correct, that every improvement of the nature and condition of man, must be *commenced* from *within*, I believe the reverse would, generally, be found more near the truth. Man, individually, in his infancy and his growth, is dependent on external circumstances; and a change in his outer condition, for the most part, determines his virtue or vice, his happiness or misery. It is with nations, as with men. We talk of the law of progress or perfectibility of man. But does not this progress or advancement depend on a line of providential causation, running through and pervading all created beings and their actions, and binding them as one connected whole to the revelation of the Supreme Ruler? We are framed with reference to the law of universal love. Hence, it seems to me, the Deity has so connected the destinies of men and nations, that a blow or influence falling on any part of the great unitary whole, affects all the members: to be happy, you *must* take your fellow-man to happiness with you. This fact is now felt by some; but not in its full power; the time will come, I doubt not, when it shall be seen clearly by all. Not an arbitrary rule, but an assertion of a law of our nature, proceeding from Divine Wisdom, is this precept, "*thou shalt love thy neighbor as thyself*;" your welfare is linked in with his. All history illustrates this principle. A nation or land neglected and overrun by ignorance, by fierce traits of character, or by marshes becomes a scourge to other nations; vices crimes and pestilence travel round the globe. The barbarians of the north, invade and subdue western Rome, and darkness gathers over Europe. The Turks conquer the Roman empire of the east, and the seeds of returning arts and literature are dispersed with the books and philosophers of Constantinople. The French monarchy aids republican America, and American liberty acts back upon France. Revolutionary France carries her victorious arms to the north, the south and the east; and every where empires are broken, people are excited, free inquiry is promoted, and masses of bold, vigorous and ardent minds are unlocked as from the sleep of death: ancient prejudices are relaxed, revered traditions lose their authority, and the dawn of Christian light begins to arise over a troubled ocean of blood.

When the doctrine of "*circumstances*" shall be reduced to a science, which will not be until it shall be illuminated by the Divine Word, men will see in it, with admiration and delight, the highway of our Lord and Saviour, Christ Jesus, traveling in the greatness of his strength, from the very first moment of creation and the promise of the seed of the woman, until the happy period when the glad trumpet shall announce that in Him all the nations of the earth are blessed. Fearful but sacred highway,—trodden by the weary and burdened feet of men and women and children; covered

with the dust of fallen dynasties and the bodies of conquering armies; stained with blood, and disfigured, through long and dark centuries, by tears of agony and cruel death! But seen now transfigured in light from heaven,—a highway of joy and salvation; for it is marked also by the cross and blood of the first forgotten,—by the blood of Him, who is King of Kings and Lord of Lords; and there shall be no more strife, nor pain nor sorrow; for the Lord Himself, shall dwell with man and be their God.

If life or death is thus constantly flowing into us, from all existing circumstances, must not the efficacy of these instrumentalities be greatly increased, in proportion as they are organized, in such a manner, that the functions of all the parts may tend to one common result?

Great and mysterious is the efficacy of organization. We see it in animal and vegetable life; in moral, religions and civil institutions.

Precisely the same sap may be taken up into the trunks, and dispersed through the branches and leaves, of the cherry tree, and the hemlock; yet the organizations of these trees, by reason of their peculiar functions, produce out of the same substance, gums entirely different. A piece of bread eaten by a fish, turns to fins and scales; the same substance, taken by a man, becomes assimilated to the nails upon the fingers, and the hairs upon the head.

The political and social organizations in a monarchy, generate pride in some, and servility in others. In a republic, the organizations of government and society, incite to individual independence, to license and to general and free inquiry.

Why is it that Christian parents and guardians will not permit their children or wards to visit gaming-houses, and places of ill-resort? It is because they know full well, that external circumstances act upon the inward principle; and that the organizations of such institutions are unfavorable to virtue and productive of vice. Nay, more: the whole establishment of church government and discipline,—the erection of the temple,—the ordination of the priesthood,—the setting apart of the Sabbath,—the preaching of the gospel,—the administration of the sacraments,—what are all these but acknowledgements of the immense power of outward relations and organization upon the mind and heart!

Apply the same rule to productive industry. One kind of organization of labor, shall, as surely as water flows downward or sparks fly upward, generate in one class of people, pride and effeminaey, oppression and cruelty; and either an hardened hypocrisy or an open contempt of God's laws. In another class, it shall as inevitably induce ignorance, loss of natural affection, deformity of body, corporeal exhaustion, with mental imbecility and vice and crime, until the human form be debased to the similitude of beasts. You may discern "*two nations*" in one—as has been remarked in a late work;—but two nations bound in one, by a cord passing from the heart of each, and they tear and devour one another. Such are *employers* and *hirelings*, where the present organizations of society, work out their natural effects.

Similar results we see, daily developed, more and more, before our eyes, and yet men who profess to be deeply engaged for religion and humanity, refrain from putting their hands, as instruments under Providence, to the great work of social regeneration, because they say that reform must commence and be developed from *within*! Before they consent to reform the external condition, they seek to find a clean heart, in a foul body.

They are like the traveler who, coming in his journey to a large

river, sat himself down by the bank; "Friend, what wait you for?" exclaimed one. "My destination," replied the traveler, "is to the other side of this river, and I wait for the waters to pass." But in vain! The stream flows on and will forever flow, with deepening waves and accumulating guilt and misery, until the organizations which feed and supply the living fountains, shall be transformed.

## CHAPTER II.

### SELFISHNESS ORGANIZED.

If we analyze the organizations of society, called civilization, we shall find that they are all founded in selfishness. Their tendency is to develop and grow selfishness, just as the organization of a cherry or plum tree tends to grow its particular fruit.

Look at the professions in civilization,—the Bar,—the Medical Faculty,—and the Pulpit.

The professional interest of the attorney and counsellor, is, that mankind shall be wicked, fraudulent, contentious, implacable and godless. If men, when they made contracts, entered into them with reverence for God and love for their neighbor, and with the honest intent to do to others as they would that others should do unto them; if upon misunderstandings arising from human imperfection, they should remember and be governed by the precepts of Christ, there would be little, if any need for the legal profession. Or if upon the happening of lawsuits, the witnesses in a cause were firm, intelligent and clear-sighted; just and candid in their words; unterrified by the brow-beating of a cross-examination, and not to be intimidated, cajoled, nor entrapped into self-contradictions,—how greatly would the business of the Bar be diminished? Or if jurymen were really competent, sagacious, wise and purehearted; unswayed by clamor or declamation, and superior to sophistry,—a man, in most affairs, might dispense with forensic talent.

But we know that parties, witnesses and jurors, are not, in all cases, such as we have mentioned, and therefore the profession of the law stands fast.

Let me not be misunderstood. It is the furthest possible from my mind to cast the least imputation upon members of the Bar. *Professionally* it is there interest that parties should be litigious, that witnesses should be corrupt, that jurors should be incompetent: for parties, witnesses and jurors, all Christian-hearted, intelligent and practical, would make short work of the longest trial list that was ever brought into Court. *Professionally*, the Bar thrives by public iniquity, fraud, ignorance and violence. But Lawyers, are also men, brothers, fathers, husbands, friends and citizens. I design not to deliver their eulogium. Nor is any called for. Trace back the footsteps of English and American liberty; witness the early struggles for the rights of man against kingly prerogative; consult the proceedings in legislative halls, and the histories of charitable and reforming societies and institutions; in all these, the eulogium of members of the Bar is written.

As has been said of the Bar, so we must say of the Bench. Closely seen, it will be observed that the very Judges are interested in general

depravity. Were litigation and offences at an end, the judicial office would cease. If legal business were diminished, Judges might be fewer in number, and upon new appointments, their salaries be reduced. An influential, dignified and richly endowed Bench, rests upon a thriving Bar. Thus are Judges directly interested in the fact, that legal contention is abundant; that crimes and frauds exist and multiply.

In regard to Justices of the Peace and Constables, the fact is notorious, that, in many instances, the supply of their daily wants and necessities is absolutely dependent on the fees for crimes and petty litigation, which they either find or create. A mode of compensation, so inimical to the best interests of the community, although it may imply a compliment in favor of the inflexible virtues of these active officers, bespeaks nothing in behalf of the wisdom of the institution.

Here then in this great department of law, and administration of justice—a department really more high, influential and extensively diffused than any other,—we perceive, from the most exalted dignitary on the Bench, to the lowest attendant in Court, an organization entirely founded on *selfishness*: for it places at variance, the honor and emolument of the department, with the public good.

Complete, now, the picture. Turn your eye to the prisoner at the Bar; his features are pallid with disease, or bloated by intemperance: with both hands, he clutches the railing in front of his box, and stands awaiting the awful sentence of death. The prisoner and the judge confront each other. See you not, that the vile and wretched being, now about to be cut off from the Body Social, is but an excrescence, an ulcered felon, formed by the extravasation of the same flood of evil and conflicting selfish antagonism, which, ascending and passing from that criminal's stand, circulates rapidly through every limb, muscle and fibre of the great and crowded assembly, washes the Bar, bathes the footstool of the Judges, and pulsates in every heart!

Pass we, to the Medical Faculty. But, again, I must remind my readers that it is not my wish to bring the members into odium. The organizations of society are, really, such as I describe them. That individuals feel themselves to be men, as well as professional practitioners; that our nature depraved and fallen, struggles to regain the light,—this is proof, solely, that the roots of a divine instinct remain sunken, with iron bands of strength deep in the tender thoughts of the heart, to be wet by the dews of heaven, until the new birth. Alas! it is no proof that our portion, in the mean time, is not with the toiling ox, which labors, or the ravening beast, which devours the prey.

On the subject of the medical profession, I should be insensible to feelings of justice, as well as personal regard, if I did not state, that no class of people whatever, so far as my knowledge extends, are more alive to sentiments of truth, benevolence, and generous public spirit. Christ sent forth his disciples, "to preach the kingdom of God, and to heal the sick." LUKE, 9. 2. Therapeuticks and physiology are the natural handmaids of religion. We administer to the mind through the body. Does not this impart to us a lesson in social reform? Preach the gospel; but heal the outward body also.\*

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\* I cannot too earnestly recommend the study of Graham's Lectures on the Science of Human Life, and the various Graham Journals. The subjects treated of in these works, are important, not only to corporeal health, but, also, to practical Association and Christianity. In fact, they lie at the foundation of true morality, and inward peace and strength of mind.

Many and bright, as are the virtues of medical men, these virtues exist, not by reason of, but in despite of the social organization. Society is built upon principles which render it the interest of this profession, that mankind should live at war with religion, and humanity, and nature. The medical practitioner reaps rich harvests, when men inflame their passions and disease their bodies by sensuality, gluttony, and intemperance; when pestilence infests the land; when broils and tumults disturb the peace, and casualties happen or wounds are inflicted.

Think of the great numbers belonging to this profession; themselves and families accustomed to liberal expenditures; excited by rival competition, and not unfrequently impelled by want: and imagine how immensely society has made it their interest that an extended mass of physical and moral corruption and unhealthiness should pervade every town, city and country!

If men lived in conformity with the laws of nature, at peace with God and their fellow-men, and in the enjoyment of a quiet and serene conscience, they would see long years, and, finally, enter into rest, at the allotted time, without the aid of the physician.

Next, the Pulpit. But stay that impious hand! Would you assail the Church? No. The man who is really a missionary of Christ, and, after the example of the great Shepherd, would lay down his life for his flock,—not merely a particular congregation who may be his friends and paymasters,—but for the family of Man; whose faith lives in his works, and whose heart and soul are devoted to the one great aim of uniting man to man, and presenting the whole as one brotherhood, in Christ, to the Father,—such a person, be it very far from me to say or think any thing against.

But is such the character of the clergy, generally, as a profession, who have for centuries filled the pulpits in Christendom? What evidence do they give of their labors? What divisions have they healed? What charity, commensurate to the removal of the evils under which society groans, have they put their helping hands to? Witnesses throng in against them, on all sides, to testify of the benevolent and regenerating reforms, which the clergy have fought against and retarded. Is any attempt made to open the prison door, and lift up our captive brethren to the equality which Christ has prepared for man? Instantly the reverend profession assail us with the holy cry that the church is in danger. Soup societies, and contributions for fire-wood, and some little necessities for the poor in winter, they can patronize. But nothing excites their horror more than a thorough attempt to remove, radically, from society the causes which make and keep men poor and degraded. They have a good selfish, sectarian reason for their conservative-ism. They fear for their pulpits. Christianity is based upon unity; their pulpits, on antagonism.

It is impossible to conceive a spiritual condition more in opposition to the true character of the Christian religion, than the general state of the churches, and especially of the clergy, at the present day. They have repeated the scenes of the crucifixion of our Saviour. "*Not this man,*" they say of the Prince of Peace; him they reject: they choose Barabbas. They crown the Lord with avarice, oppression and cruelty, and not with salvation. They put a sceptre of weakness in his hand, and not the power of righteousness. They mock him with false praises, and while they profess to sing hosannahs to his name, they spit upon and smite him, in the persons of his brethren. They have crucified Christ again with malefactors. As the Roman soldiers, the executioners of the Lord, so these men have

parted the garments, or doctrines of Christ among them, casting lots upon them, what every man should take; for they have clothed themselves with shreds from the word of God, and not with the entire armour.

In these three professions, the Law, the Medical Faculty, and the Clergy, I have described the blossoms and the fruits of the social tree. What need to delay time with the branches? It may be known of what character they are, from the fact, that the fruits which you have seen, spring from them.

Merchants and speculators in these subversive relations of men, thrive from over-production, or abundance at certain times and places; and searceness or famine at others: for to buy low and sell high, is their business. When they lay in goods, they purchase out of large assortments in the hands of different holders, that competition may beat down prices; when they sell, their interest prompts them to wish a monopoly in themselves, and many bidders. If a famine or searceness exists not, it may be created; flour can be engaged and hoarded in warehouses, until it shall reach the enormous demand of eighteen or twenty dollars a barrel. Capitalists and manufacturers are interested in cheapening the wages of production, even bringing it down to the starving point, that they may undersell other establishments, and accumulate profits to themselves. On the other hand, workingmen perform as little work as they can for their hire; their maxim is to reduce hours, and enlarge the pay. Druggists mix worthless things with their commodities; grocers, and dealers of all kinds, do the same; for purchasers and sellers carry on a perpetual war, and each struggles to do the other as much harm as possible. The loss of your neighbor, may be your gain; and thousands of mechanics are tempted to rejoice with an evil heart, when large districts in opulent cities are reduced to ashes, and dwelling-houses, stores, cabinet-ware, and other valuable articles of furniture and property are consumed.

In brief, all the parts and adjuncts of the immense structure of civilized society, are framed with especial reference to the indwelling of selfishness. The building is fitted for nothing else. Pride sits in the parlor; mammon has charge of the warehouses; and cruelty and hunger extort the labor. Men are never satisfied with getting; for the very selfishness and antagonism of these hostile relations, beget fear. Each one has to fight against the world, and the world fights back against each one. Grasp, *while* you can, and *what* you can, *for yourself*; if you do not, the world will grasp *from you*: this is even an avowed maxim of life. You can put no trust in a brother. Friendship is a name to deceive by; executors are faithless; guardians dishonest. Men apparently having abundance, are still haunted by apprehensions of want, and goaded on to feverish and constant efforts to accumulate more. For riches make to themselves wings and fly away. Billow after billow, in the sudden reverses of commercial fluctuation, break and dash upon the strand, making shipwreck of honor, and life, and fortune. The piercing shrieks of the sufferers, which rend the air, pass and die away unheeded. For struggling on the stormy bosom of this troubled antagonism, are father and son. There is but one plank floating near them. It cannot save both. And the strength of the son, succeeds against the feebleness of age.

Terrible as is the picture, which the imagination must draw in contemplating the City of Antagonism, the reality exceeds the conception.

Those immense and crowded avenues and squares, thronged with business and laden with wealth;—those temples glittering with rich ornaments, and the innumerable princely mansions;—those regal courts with throned



monarchs, and mitred bishops, and countless standing armies, and navies of commerce and of war;—those huge factories, vomiting forth fire and smoke, and resounding with the busy clatter or heavy strokes of machinery propelled by the steam engine, the Christian's Juggernaut,—these and all the massive pillars of the gorgeous City, are laid in blood. Their heavy and crushing foundations, rest upon the groaning bosom of bleeding, fettered labor; upon the mangled limbs and writhing hearts of wretched, defenceless children. Sighs and groans fill the streets; curses and blasphemous revelry, or mocking forms of prayer to God, are also heard. Here you may see solemn processions of devout pilgrims, ascending the steps of the altars of Baal, bearing in their hands the sacred vessels stolen out of the sanctuary of the house of God; and drinking wine and praising the gods of gold and silver, of brass and iron. Rapine and murder reign as lords and masters, and self-interest and chicanery are installed as judges: for actions are determined by artificial rules of power, and not by principles of right. The commander of a single vessel, with some few seamen, who, by authority of the commission of his intrepid sword, declares war against mankind, is condemned and executed as a pirate. The monarch of numerous fleets and armies, who, with no better right, carries his victorious cannon over every sea and land, marking his footsteps by massacre and pillage, is thought to have attained the very utmost elevation of human glory.

Upon the highest pinnacle of this polluted City, in horrid vulture deformity, sit Bigotry and Superstition. The turbid stream, which is fed by the tears and blood of widows and orphans, mingles in their waters of baptism, and with the bread and wine of their tables. And they flap their broad wings, spread them wide, look down, and rejoice in the putrid stench and loathsome carcases, which cover their ample dominions in this dark region of Death and Hell.

### CHAPTER III.

#### SELFISHNESS EDUCATED.

'Thanks to Phrenology, it has taught us how to speak of mind and education.

The faculties and sentiments must be educated by exercise. Each one must be exercised for itself, by objects suited to its specific function. You cannot educate benevolence, simply by exercising the reflective powers; nor tune, nor combativeness. There is a sympathy between certain organs. But after all, each requires its own peculiar distinct food.

This principle is in the highest degree important. Education is exercise.

I will suppose a case. A father has a large family of children, who hate him, and are revengeful, proud and unjust towards each other. He wishes to unite them in affection. No commandment that he can address to their reflective powers, nor to cautiousness or fear, can produce this effect. To command Peter not to dislike James, nor to beat him, nor steal from him,

might, indeed, by the restraining terrors of the law, have an influence on other organs, but not upon benevolence. On the contrary, the command might generate more enmity. But the father, being wise and affectionate, determines to exhibit to the organ of benevolence, some act of great humanity and tenderness, which shall move and excite that organ, just as bread or wine presents an impulse to alimentiveness. In the mean time, he places his children under a preparatory exercise or training. At the due season, he exhibits his long-suffering, patience, goodness and love. The result is, the hearts of all, who are prepared for the divine life, are quickened and regenerated by the moving and transforming power of this object, held up before them.

How absurd then would it be for the father, to call these, I may say, *new-born* children around him, and reiterate his commands under the terrors of a judgment-seat! "Peter, thou shalt not kill John; Thomas thou shalt not steal from James!" They have no thoughts of doing such acts of hate. For now they would die for each other. Love is the life of their soul.

Such is Christianity. The father, being incarnate in the person of Jesus, makes an atonement on the cross, for the world. This spectacle of love and righteousness, if truly held up in the persons of the Disciples of Christ, who are his spiritual body, will finally draw all hearts to it. For the law came by Moses; but the life and immortality of the law, by the death of Christ.

Herein you may see the practical nature of Christianity. It is actually *holding up*, or living a life of love: living and dying for a lost world. This is the Cross of Jesus, our Lord and God. Christianity is not a metaphysical speculation: it is a life. I might rather say, it is a practical education or scholarship in Christ, in which the copy set us for imitation is the Cross of the Lord God, who descended from heaven, that he might become our forerunner and teacher. We eat his flesh, when we eat the example of his life; we drink his blood, when we drink the example of his blood shed for all.

The world can never believe that the Father sent his Son, until the scholars of Christ become one in God. How can sectarianism or selfishness convert the heart to God and love? It is impossible. The road of salvation, exhibits an endless succession of figures; Christ the first and head, marking the way by his blood, and each disciple after him, treading in his footsteps, bearing a like cross, and traveling to the same Calvary, amid the sneers, scoffs and maledictions of carnal men.

So lived the primitive Disciples or scholars of Christ. But primitive Christianity very soon became corrupted; for the Man of Sin began his work even in the time of the Apostles; and in the fourth century when the Emperor Constantine took the church under his patronage, the Christianity of which we have knowledge from history, was nothing but Roman paganism baptised into the form of Christ. And such it remains.

Contrast genuine Christianity with the baptised paganism of imperial Rome, called civilization, and you will see they differ as light from darkness. Christianity gives up father, mother, sisters, brothers, children, houses, lands, honor and life, every thing, to save a lost world. By saving all, Christianity gets back father, mother, sisters, brothers, children, houses, lands, honor and life a thousand fold: for in God, it possesses every thing. It does not love less than paganism; but infinitely more. Baptized paganism, called civilization, destroys kindred, friends, and the world, to administer to its lusts and selfish appetites; its maxim is, *each one for himself and*

*the hindmost for Satan.* As the Roman Emperors compelled the early Christians to swear by the images of the Cesars, or, in case of refusal, put them to death, so civilization compels professing Christians to swear by **SELFISM**, the Cesar of civilization, or it imprisons and starves them. The doctrines of Christianity are these: have faith in God; love your neighbor as yourself; we who are strong should bear the burdens of the weak; if you wish to be greater than all, be the servant of all. Pagan civilization teaches lessons directly the opposite: have no trust in God; be a cannibal and feed upon your neighbor; we who are strong should compel the weak to bear their own burdens, and our burdens too; to be the greatest of all, reduce all other persons to the condition of slaves and servants; spare them not, but manacle and beat them, else they will rebel.

Christianity exercises or educates the higher, namely the moral and religious sentiments, and gives them the domination over the inferior: and this is the essence of the Cross of our Lord. The Christianity of civilization worships a Christ *come down from the Cross*—it gives the supremacy to the lower appetites over the higher sentiments—it educates acquisitiveness, combativeness, destructiveness, secretiveness, philoprogenitiveness and amativeness, and represses the education of conscientiousness, veneration and benevolence. A man in driving a bargain with his neighbor, or in transacting a professional business, in civilization, is constantly tempted, from the very organization of society, to say to Faith, Benevolence and Justice, “Stand aside, *do not interfere with your advice*, I must follow the suggestions of gain, cunning, resentment, honor, or revenge; if I do not, I shall die dishonored, or in a poor house, or in a cell, or I shall leave my family in destitution, and at the mercy of a cruel world.” Civilization defiles the marriage institution; it compels the marriage of youth with old age, and sells virtue for land, or dress, or bread or fashion. Civilization, while it robs the working-man, makes poverty a crime; but it fills to overflowing the warehouses of the non-producer with the wealth earned by the working-man, and does not make the monopoly of God’s earth an offence, but an honorable distinction. Civilization builds its cities of human flesh and souls; *for time is life*, and the lives, souls and bodies of countless laboring-men, inadequately recompensed, have been consumed in the work of civilization. “The stone shall cry out of the wall, and the beam out of the timber shall answer it,—woe to him that buildeth a town with blood, and establisheth a city by iniquity.” Terrible was the divine judgment against the Jews. Yet, if all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zecharias, was a figure to indicate the guilt of Jerusalem, of how much greater punishment, in the day of trial and judgment, shall pagan apostate Christianity, which is steeped in homicides for so many centuries, be thought worthy!

Place before your eyes, the pernicious effects of this training of the sensual appetites by civilization. It has brought down the standard of morality to so low a degree, that in a business transaction, you would as soon deal with an Infidel as a professed Christian; you would be in no more hazard of being deceived: Infidel morality, is as good as Christian morality. Hence it has passed into a maxim; you cannot be saved by morality,—to morality, you must add religion. The practical meaning of this doctrine, as interpreted by the conduct of those who hold it, is this: “You cannot be saved by the breach of all God’s commandments during six days in the week, unless you have been sprinkled or immersed, take communion, and on the seventh day go to church.” But if Christians really lived the life

of Christ, then no such maxim would ever have been thought of: for then it would be seen, that true piety and true morality are inseparable; they are *the two tables*—love to God, and love to man; you cannot have one, without having both. They are united in the Cross of our Lord. Faith is living morality, and morality living faith. An Infidel can no more counterfeit the morality of a true Christian, viz: the Cross of Christ, than he can counterfeit the sun, moon and stars.

Contemplate, now, the miseries and crimes which civilization has brought upon herself, by the antagonism of the interests of men, and by the oppression of the weak and ignorant.

Labor being doomed to drudging toil, which exhausts the body, and being too poor to provide entertainment at home for its friends, meets them in a gaming-house, or in a grog-shop; and in order to remove an unnatural prostration and callousness of sensibility, flies to an unnatural and destroying stimulant. The domestic affections are killed; drunkenness and vice are induced; and the poor houses, lunatic asylums, State prisons, and scaffolds are supplied with their tenants and victims.

Learning and genius being cut off from means of profitable and natural industry, congenial to the human frame, convert their talents into vehicles for corrupting the passions of the rich, or confirming error and vice. They sing the praises of wine and sensuality, write and publish false doctrines in government, religion, philosophy and morals, and inundate the world with novels and books of the most pestiferous character. Even such of them as are better than others, contain evil enough to sink a nation. The story of the Porteus mob, in one of the Waverly novels, excited a mob spirit in this country which was felt by men and boys, who desired to shine as leaders in a *peaceable and orderly* mob,—just accomplishing the particular object for which they were assembled, and nothing else. It is thought a *gentlemanly* achievement to take part in such a mob.

On the one hand, labor is doomed to ignorance; on the other, capital is an incentive to corruption, pride, oppression, effeminaey, libertinism and all other vile and depraved passions and propensities. The poor live on the vices of the rich, and the rich amass treasure by appropriating to themselves the wealth created by the labor of the poor. There is a fierce antagonism between the two classes. Capital being better organized than labor, having its extensive partnerships, its boards of trade and exchange, its banks and other incorporations; having time, opportunity, learning and pecuniary resources; having possession of Courts, and of Legislatures, of Churches, and of Seminaries, has always had tremendous advantages in every conflict with labor. Labor unorganized, anarchical, uneducated, with inefficient associations, and under the disabilities of adverse social relations, has, in every country, experienced a mountain load upon its shoulders, crushing it down.

It is curious to hear the excuses, which pagan Christianity renders in justification or extenuation of her conduct.

These troublesome and never-satisfied poor! The fault of their poverty and distress is in themselves! Why do they not work? They are idle, vicious, and unthinking. *Solomon* has said that, in his time, he never knew the son of a righteous man begging bread. And so is the case now. Those who hunger and suffer misery are depraved, and their sufferings are not equal to what they deserve.

This is just the substance of the answer which heartless oppression has always returned to its victims. Ye are idle; go make your bricks without straw, and work harder. "Villany" originally meant the menial slavery

of fair-haired Saxons under Norman conquerors; but Norman masters made or called Saxon slaves, liars and thieves and cut throats, and the word "*villain*," now, is a synonym for all that is base, depraved and hateful. Pagan Christianity curses its fellow-men, by its gods of gold and silver, brass and iron, wood and stone, and then slays them.

But it is not true that all the suffering poor are idle. So far from it, in many instances, the most intense and long continued labor, scarcely can earn a decent competence, and in some cases, people may work and toil, honestly and faithfully, fourteen or sixteen hours out of the twenty-four, and starve notwithstanding. Those who are idle and dissolute are tempted to become so by the bad education or exercise of the inferior passions in false relations of society. They see labor oppressed and degraded, and they shun it. They see gambling speculations in commerce, and stock-jobbing, frauds and cruelty in every profession and occupation of civilized life—unjust gain adding field to field, house to house, and attended by numerous bowing friends and waiting servants, and they endeavor to imitate what they see done by kings, queens and gentlemen.

Under the old Jewish theocracy, very benevolent provisions were instituted for the protection, relief and brotherly support of each family and individual. In the time of *Solomon*, these divine ordinances, I presume, had not become generally corrupted, and *in his day*, I question not, he spoke the truth of the children of the righteous.

But in the time of Christ, who were the destitute? *Christ and his disciples*. From the time of Christ to the present day, who have been and are the destitute? The truth-loving and truth-doing people, the humane, the affectionate, the beneficent, the honest, and the confiding. Who are the rich? The greedy, the covetous, the men-killers, and the Christ-enemies. It is no less difficult now for a rich man to enter into the kingdom of heaven, than it was in the time of our Lord.

If it be true, as beyond controversy it is, that, except as regenerated in Christ, the developments of human nature, arising from ignorance, the undue prominence of passion, and the perversion of the sentiments and faculties, are depraved, is it not the greatest folly imaginable to educate this depravity to a still greater extent, to place ourselves under the strongest excitements, connected with all parts of our social relations and intercourse, encouraging and compelling selfishness to put on her most hideous and disgusting traits!

In pagan Christianity, a person impelled by the deep yearnings of his heart for unity, on hearing a preacher descant on the charms of holiness and love in Christ, becomes, what is called, *converted*. Instantly a rush of love and glory fills his soul. This is the true experience of every heart recently awakened from death, and made to feel the workings of the pure and heavenly impulses communicated by divine love. The heart that does not know and feel this love, is not a Christian heart. The young convert, with his shouts of "*glory to God*," sings, also, "*on earth, peace good will toward man*." He longs to take up his cross and follow Christ. At night he is so happy he cannot sleep—thinking of the goodness of God; what God has done to save man, and determining to be a faithful co-worker with the Lord in communicating and promoting his glad tidings of salvation. All that he has, all that he can do, himself, his property, his talents and industry, his good report, every thing, he devotes to the service of God in Christ. He burns to connect himself with the people of God, to work on the whole will of God. Poor fellow! He actually believes that the

preacher and the congregation are in earnest in what they say and profess! He gets among them and he finds that all the rancour of party, outside of the church, is as nothing compared to the death and hell within the church. Priests and congregations in pagan Christianity caring about the will of God! No! no! They have perverted the Sabbath into an hypocrisy and a slavery, and during the six days they make themselves merry in the temples of their Dagon, and drink blood out of human skulls, and slay their brethren and scrape their flesh from their bones. Christ has wrought out their salvation! *It is a finished work.* And all that Christians have to do in this bad world, is to believe and to be justified, or believe he justified and sanctified by the operations of a fanatic joy without works. It is too heavy a load to carry a cross *here!* When we die we shall go to heaven, and the road of holiness is much easier there. *There* it will be quite a gentlemanly and easy thing to reach forth your hand and take as much Christian humility and love, meekness, patience and self-denial, every where standing around you on well-filled and golden tables, as you have any desire for. But in this world the cross is, in very deed, accompanied with crowns of thorns, with buffets, with poverty and death.

Remove a fish from the water and keep it in the air, it will die. The air is not its element. Take a man from the air and keep him under water, he will die. The water is not his element. Take a Christian convert, and keep him in pagan civilization, living in, and breathing the spirit of its social antagonistic relations and institutions, he will die to Christianity. Pagan civilization is not the element for him. He must find or make a new element, or die. The converts of pagan Christianity die in their spiritual infancy, or are still-born.

Satan never was without a text of Scripture, misapplied to suit his iniquity. His followers allege that our Saviour said we should have the poor *always with us*, and they inform us that God has cursed the earth, and it brings forth thorns, thistles, and sorrow.

In the time of Christ there were poor persons in great numbers every where. When, therefore, a Judas made a regard for the poor, a pretext for complaining of an act done to honor the Lord, he is reminded that if he really felt love for the poor, he had an opportunity of showing it, for they had the poor always with them. So have we. But is it said, the poor you *SHALL* have always? I do not remember any such text. On the contrary, I know it is promised that under the reign of Christian love in our Saviour, there shall be no more hunger, nor sorrow, nor pain; but the meek shall inherit the earth, and the overflowing abundance here upon this very globe, that is promised to the righteous, is represented in the strongest language. Seek first the kingdom of God, *seek first brotherly unity in love*, and all these things shall be added, houses, lands, fathers, mothers and all blessings.

The curse upon the earth is an effect resulting from the actions of a rebellious, gainsaying people, such as now fill Christendom. The earth actually brings forth luxuriantly, so that every man, woman and child in existence might have a sufficiency if it were rightfully distributed. But when men hate and war with, and devour each other, when they are disobedient to God, and regardless of the laws of our physical and spiritual nature, then this very plenty is changed into thorns, thistles, pride, want, envy, disease, toil and famine.

The chief defence, however, which, the Christianity of pagan Rome offers for her adherence to false industrial relations of society, is of this kind:

have patience, says pagan Christianity, do you not see that my clergy are going on very quietly to convert the world "*individually*," and when all shall have been converted we will call them together and do something!

But of what utility are these converts, who after their profession of Christ, remain in the service of Satan! A disciple without his cross is not a follower of the Lamb of God. The clergy may compass sea and earth to make such converts, and when made, they are tenfold more the children of wrath than before; for their minds and consciences are sealed up in impenetrable darkness and obduracy.

Other answers may be made to this allegation of the church about *individual* conversions.

The preachers of Christ, in going into the world to proclaim the gospel, meet with two kinds of people, entirely distinct from each other—the rich and the poor. In most countries the poor are overworked, and in our own country this is becoming the case more than it used to be. But we are to consider this question in reference to the world. How are the poor, in this condition of things, to bestow the time, attention and judgment, which are needed to enable them to search the Scriptures, to read and form their own opinions, and to cultivate their moral and religious nature! The relations of society should never be such, as to compel an industrious and faithful man to labor so incessantly to earn his scanty daily bread, that he has not ample time and opportunities to develope within him the image of the Deity, viz: his mental and moral constitution. These rights, or opportunities, in the present arrangements of society, the poor, or laboring people, generally do not possess. If a workingman has an inquiring strong mind, he must see that any religion which is preached to him without acknowledging this natural liberty, is false. And as possibly he is not well enough informed to make a distinction between pure Christianity, and that which has been corrupted by the churches and clergy, he may become an Infidel altogether.

In regard to the rich, a difficulty of a different nature prevails. Suppose the preacher should tell the rich they must not vie with each other in gay and fashionable clothing, nor in the building of sumptuous houses. What then becomes of the poor? For multitudes of the poor live by the vices and sinful ostentation of the rich! Suppose the preacher should tell the idle rich that they should engage in productive industry to promote health and serenity, both of body and mind. This again would destroy the poor! Suppose the preacher should enjoin it upon the rich to build soup houses and clothing shops, to feed and supply the daily necessities of the poor. But why should a large body of people be made and kept poor in order that they may be fed and clothed as *paupers*? There is no wealth, except that which comes from the hand of industry. And yet the men who perform the labor, or create wealth, are mostly the poor. Suppose the preacher should say to the rich, "There is but one way of salvation, and that is to take up the cross of Christ; here are your poor brethren, they are able and willing to work, and their hands have produced all wealth; apply *your* wealth, which is Christ's, in such a manner that these people shall be no longer poor, but have ample time and opportunities, not only to earn a comfortable subsistence for themselves and families, but also to improve and enlarge their knowledge and dispositions, and to adorn the doctrine of the Lord Jesus."

Let a preacher proclaim the gospel, in the way last indicated, and he will soon cease to be a hireling in the pulpits of the rich. The rich do not pay for preaching that kind of doctrine. Those who preach it must themselves

take up their cross and preach without money and without price, and amid the execrations of the rich, the learned and the exalted; yea, and amid stripes and imprisonment, if the inclination to inflict them, were armed with the power. For the Christian world has ceased to regard and practice true, vital Christianity; the churches have clasped in their embrace, instead of a living body, a dead polluting carcass, which should have been, long since, buried out of the sight of men.

## CHAPTER IV.

### MACHINERY AND PAUPERISM.

If the improvement of man's nature destroys mankind, as society is now constituted, it follows that the present relations of society are contrary to the nature of man.

But improvements in machinery arise from the improvement of man's nature; they are the results of advancing intelligence, and an increased action of the human powers.

As society is organized, improvements in machinery destroy mankind. Little did the person who first discovered the art of applying steam to the action of engines, imagine that he was placing a lever under the foundations of Civilization, which is destined to hurl it into the air. But the fact is so.

For the statistical information I am about to state, I am indebted to a little pamphlet by Robert Dale Owen, entitled "Wealth and Misery," well worthy the reading of every person; also, to the London Phalanx, by Doherty. These works I have not now with me, to refer to; but shall use the substance of what I remember, without further notice.

Several years ago, a Parliamentary Committee was appointed by the British House of Commons, to inquire into the cause of the increase of Pauperism in that country. They made a report, referring to improvements in machinery, in England, commencing A. D., 1792, and extending to A. D., 1817, inclusive. This report is particularly noticed in Doherty's London Phalanx; I think under date of January 15, 1842; but I will not be positive.

From this document, it appears that pauperism in England has been closely connected with improvements in machinery; and that in proportion as machinery has advanced, the misery, destitution and suffering of the working classes have increased. Paradoxical as it may appear, the poverty and misery of the laboring people have accumulated in the ratio of their industry: the more wealth they produce for others, the more oppressed and degraded their own condition becomes.

In the year 1792, the amount of productive power in England was in the ratio of one man's labor for every inhabitant. In other words, the productive power of those who worked, was, by the aid of machinery, equivalent to the power that would have existed, if there had been no machinery, but if every



inhabitant, of every description, in England,—men, women and children,—had been full grown and able bodied men, doing one man's labor. At that time, viz., in 1792, the condition of the working people in England was not particularly depressed nor uncomfortable.

Suppose, now, that in 1792, some prophet had arisen and told the working men that in A. D., 1817, (25 years from that time,) machinery would have attained such perfection, that the productive power in England would be in the ratio of 12 men's labor for every inhabitant. would not all the workmen have rejoiced? Would they not have had apparent reason to say, "If *now* in 1792, when we do work equivalent to only one man's labor for every inhabitant in England,—if our condition *now* is not particularly uncomfortable or hard,—will it not at least be twelve times better in 1817, when our labor shall be in the ratio of 12 men's labor for every inhabitant." The workmen of England, doing work by machinery equivalent to the work of twelve times the entire population of England, if every man, woman and child, including the infant in the mother's arms, were a full-grown, able-bodied man, actually doing a full day's work!! Certainly the condition of such a working people, must be greatly improved beyond what it was when their work was in the ratio of only one man's labor for every inhabitant. It would seem as if each man had got a supply of eleven slaves of wood and iron, eating no bread, wearing no clothes, but drinking only water, breathing out steam, and working lustily and faithfully all the time, at no more expense than the trifling interest upon the small capital invested in that portion of the machinery equivalent to an eleven-men-power. These eleven steam-machine-men, making with the man of flesh and blood, twelve men; and the gain over the productive power in 1792, being one day's work for each of these eleven men of wood and iron, working by steam, and helping the flesh and blood man! Who could have doubted that this would very greatly better the condition of the working-men!

If then some obstinate and conceited alarmist had said to these flesh and blood men, "Friends, do not imagine that these wood and iron men will work *for you*; on the contrary, they will be employed in competition *against you*, and your condition will be like that of an infant, who is yoked in to draw against an elephant." Surely every candid gentleman would have set down such an alarmist as an ignorant fellow!

In order to realize an affair of this kind in our own minds, let us fancy a case here, in the United States. Conceive that some clairvoyant should tell the people of the United States that in twenty-five years from the present day, steam-machines would be applied to agricultural and gardening purposes, so that land would be ploughed by steam, and harrowed, planted and sowed; and the harvests reaped, cradled, mowed, threshed and put into the barns and granaries, and carried to market,—all by steam. Doubtless the farmers would know then that they would have fine times! Steam would accomplish every thing for them. They would have nothing to do but to sit in their arm chairs, at their doors, and see their servant, *steam*, doing all work. But some foolish and ignorant fellow, says: "Friends, flatter not yourselves that the introduction of steam machinery in farming, will benefit you. On the contrary, it will work against you, and reduce you to the condition of English factory paupers. For capital will then invest its wealth in farming by steam, and the Astors and the other monied men in the eastern cities, will have farms of more thousand acres, than you have of hundreds, and will work by steam, and *kill you out by competi-*

tion, as steam kills the factory children." We are confident that the farmers, here, in free America, would believe no such tale about Astors and Rothschilds turning steam-farmers, and buying counties, and crushing farmers by steam.

But leaving conjecture, let us turn to facts.

The Parliamentary report goes on to state that in 1817, owing to improvements in machinery, the amount of productive power in England had actually risen to be in the ratio of twelve men's labor for every inhabitant. Here was a fact. How did it accord with the supposition of an improvement in the condition of the working people? Did it meet their hopes? Entirely the reverse. Improvements in machinery had worked down the laboring people, as if the steam power had been drawn from their heart's blood. Multitudes of the operatives were turned from employment, and were wandering houseless, friendless, and famishing in the streets, by the road sides and hedges; and when their dead, starved bodies were gathered up, there was found in the mouths and hands of some, the grass of the field, with which they had vainly endeavored to sustain life:

This was not an accidental result, but an inevitable effect springing from the false and hostile relations of civilized society, in connection with the manual labor-saving power of machinery. The effect of these labor-saving machines, is to supersede manual labor. A capitalist, who had before employed 500 workmen, introduces a machine in the place of men, which is a reason for his turning off the manual labor saved,—say, for example, 300 workingmen. These 300 men have no property but their hands; and they must take these hands to market somewhere, or perish. The same labor-saving machine which was the motive for expelling these 300 operatives from one factory, enters into other factories, and produces like expulsions from them. The machine is a competitor against the working man. And not only so; but it increases the hours of work, of those who are retained, and reduces their pay. For the dismissed operatives must have work somewhere. If brought up cotton spinners, they cannot, at once, turn blacksmiths, nor iron-rollers. They must seek employment at the old business. The dismissed workmen are, therefore, starving paupers, competing for employment against hands retained in the factory. The most bold demand of these workingmen, is, "For God's sake, give us mere *living wages*; give us only something that will keep body and soul together, and we will work for you." Under these circumstances, improvements in machinery, as society is organized, must reduce wages to the starving point, and enlarge the hours of labor, with no less certainty, than the law of gravitation in matter compels bodies downward.

But this is not all. Not only does the improvement of machinery lengthen the hours and reduce the pay of the working hands, but it actually excludes laboring men from having the right to work even at starving wages.

When a man works with his natural hands, without machinery, he cannot over-stock the world. But if one operative, by a machine, can do the work of 500, or 1,000, or 20,000 men, he can very soon enable his employer to over-stock a large extent of country. Here, then, is a steam factory, with many thousands of men of iron and wood, puffing and laboring all day, and early and late, at a rate that very soon would furnish more manufactures than would supply all the healthy demand. But here is another rival steam factory, running a race with its competitor in the same line; to ascertain which shall do most work, at the cheapest rate,—viz., by

defrauding the workingman to the greatest possible extent, of his right of property in his labor. Neither are these the only factories. For there also are 30, or 80, or 100 others, each one striving to outdo his neighbor in business and profits. The consequence is, that after an interval of a few years, periodically returning, the capitalists find what they ought to have foreseen, that the world is over-stocked. Then comes a revulsion. The factory owners say, we have no more need for *any hands*; for we have bottles blown, or cotton spun, or cloth made, or iron manufactured, more than sufficient to supply the demand for some years to come; and until we can dispose of what we have, we want no more work done.

What, now, is to become of the workingmen? They cannot even get work at starving wages; and they have nothing to fall back upon; nothing to live upon in the meantime. Hence you may conceive of the sufferings of the oppressed and spoliated workingmen of England, robbed of their right to labor, and by consequence, of their right to live—you may conceive of their sufferings when they mustered in mass and marched in long procession, exhibiting their wrongs and famished forms, and bearing large banners with the broad inscription: "*Bread or Blood.*"

Some persons may object that the calamities endured by the laboring masses in England, in 1817, arose from the Peace. But an objection of that kind would not help the cause of civilization. What, then! Is it so, that the laboring people, in civilization, cannot escape death either, by war or famine? In order to avoid the burthen of feeding them with bread, are you required to array Frenchmen against Englishmen and feed them with cannon balls! I will admit that if you kill them in battle, you need not feed them in peace.

The Parliamentary Report, if my memory is accurate, closes with the ratio of the productive power in England, in 1817. But since 1817 to the present year—a period of 28 years—improvements in machinery have been advancing with unexampled rapidity. From newspaper accounts that I have seen, I conjecture that the ratio of the productive power in England at this time, is not less than 50 men's labor for every inhabitant. I believe that the population of England is about 18 millions. Fifty times eighteen is 900 millions. But the whole population of the globe is estimated at 900 millions. Here, then, is little England, with her few working men, exerting a productive power equivalent to what the whole productive energies of all the Globe would be, if every man, woman and child upon the entire earth were a full-grown, able-bodied man, and doing one man's labor. Ought not the labor of the whole earth—every man, woman and infant upon it—estimated at a grown able-bodied man's work—ought not such a labor to sustain the inhabitants? And yet the few working people in England, who perform a work equivalent to this astonishing amount, are literally starving, denied the right to live! It is an absolute fact; the more wealth they create, the more degraded, famished, and down-trodden is their own condition.

Let us bestow a few more thoughts upon this paradox: "*The more Wealth, the more Misery.*" Upon examination, you will see that it is founded upon a law of nature,—the more wealth the workingman produces for his employer in the present antagonistic society, the more miserable becomes the condition of the workingman himself.

If a person does business on his own account, with no hired hands under him, he must earn by his own labor, daily, enough to support himself and family, say one dollar a day. But if he hires people to work for him,

who have no families, or whose families he can reconcile it to his conscience to starve; then if he has four or five journeymen under him, he can subsist, although he should daily make only twenty or thirty cents profit on each man's labor. The more journeymen he can afford to hire, the less profit he will need upon each one. If he has a large capital, he can also buy his materials at wholesale, and lay in all his stock on the best terms. This gives him great advantages against rival houses which do business on a smaller scale. For the more men he has under him, the cheaper he can afford to sell his work, and thus he gets rid of competition. If he has 500 or 1000 men under him, he can become rich, although he should clear but a few coppers a day on each hand. This principle is no secret. It is in this way that the wholesale shoe dealers in the East, can transport shoes to the West, pay the costs of carriage and commissions, and sell them in the Western towns and villages at less than the faithful and diligent shoemaker, next door to the country merchant's store, could afford to make them for, do the best he can. This wholesale business from the east, is fast destroying the independent workingmen and mechanics. Hats, shoes, blacksmiths work and harness, are sent from the East, and mechanics who do business on their own account in the West, are, in great numbers, broken up.

This view will enable the reader to understand the doctrine of "More wealth, more misery." The more wealth the hired laborer creates for his employer, the more the means of the employer are enlarged to oppress labor—he is enabled to hire more laborers, to employ more machinery, to break up business of independent workingmen, and to create a monopoly in himself. He becomes a money-Baron;—the Almighty Dollar Lord! If his workingmen create wealth enough for him, he can afford, by his wholesale business with machinery, to roll in luxury at the daily profit of the fourth part of a cent upon each man's labor, or the mechanic power equivalent to it, in his service. Then all smaller employers, who cannot compete with him at the low prices at which he sells, are inevitably ruined, and are compelled to come to him with their wives, sons and daughters, saying, "We beg permission to work for you; give us some work, no matter how wearisome, nor laborious, nor in what badly ventilated room, nor with what vile companions, nor at what unhealthy business; only give us work, that we may eat bread and not perish."

The worst part of the effects of machinery in these subversive relations of society, remains to be told,

The effect of machinery is to supersede man's labor by woman's labor, and woman's labor by children's labor. There are some employments requiring strength, as the business in forges, &c., where men's service must be retained. But wherever women or children are fitted for the employment in Factories, they are preferred; because they can be had on better terms, and the great strife is to manufacture at the *cheapest* possible cost.

Think of the deleterious moral and religious consequences resulting from this employment of boys and girls in place of their parents. The fathers and mothers are driven from work because a child's wages are lower. The order of nature is reversed. The children support the parents, not the parents the children; and this not because the parents are aged or infirm, for they are yet in mature life, and perhaps able bodied; but the relations of society are of such a subversive character, that able bodied parents are *compelled to remain idle and unemployed*, and to be supported by the premature labor of their offspring, yet scarcely advanced beyond the weakness of infancy. But then, as children's wages is very low, the wages of one or two

children would not yield a subsistence for themselves and parents. Hence early and miserable marriages are induced, in order to have many children; or, from a like motive, a temptation is offered to unchastity. For father and mother feed upon their offspring. As the trifling factory wages, even of several children combined, cannot procure the necessaries of life for themselves and parents, without the strictest economy, this miserable family are under the compulsion of occupying only one room, feeding on the coarsest and most scanty food, clothing themselves with rags, sleeping on straw, and huddled together, without discrimination, father, mother, boys, and girls, a horrid spectacle of moral corruption—ignorant of God, destitute of natural affection, and as deformed in morals as in body.

Such are the effects of machinery upon man in the present antagonistic organized relations. The image of God is defaced, and the nature of man is degraded to the similitude of beasts.

It has been asserted, in conversations with me, in reply to this view of the subject, that machinery has actually improved the condition of the working people. The results in England are derived, it is alleged, from the peculiar monarchical and aristocratic institutions in that country; but in the United States the case is different. Queen Elizabeth, with all her wealth, could not dress, omitting her jewelry, as well as a modern Lowell Factory girl. The luxuries of life may now be had for almost nothing. The invention of types and of the printing press, has helped labor, and opened new channels, of profitable and honorable industry. The same, on examination, will be found to be the case with all improvements in machinery. The most injury that they do, is, for a brief time, to throw some operatives out of employment; but these same persons get as good or better situations in new occupations, which are originated by mechanical inventions. We cannot do without machinery. Man, without it, would fall back to barbarism. That machinery is beneficial even to the workingman must be evident from this consideration: suppose that the heavens would rain down wealth already produced, rich cloths, fat oxen and sheep, hats, shoes, and garments, so that men might have them for the picking up,—would not this better the condition of the working people, as well as others? And what difference does it make, whether the heavens rain down this wealth, or it is rained down by machinery? We have it for almost nothing, and therefore it is a benefit to all, especially in this country.

I wish it to be understood, that I war not against machinery. We cannot, I very cordially admit, dispense with it. It is essential to the improvement of man's nature and destiny. But I allege, and have proved, that the improvements in machinery, as society is now constituted, destroy not only the workingman, but all the noblest affections and powers of the mind and heart. Therefore, the presents arrangements of society are adverse to human nature, and must be abolished and be supplied by others.

If the only injury that the use of new machinery did, was to throw operatives, engaged in established trades, out of employment, and consign them to misery and want, on the introduction of every new fashion or invention, this alone would be an argument that the social organization is erroneous. It is not true that persons thrown out of employment, can get better or as good situations in a new business. It may happen in some cases that they do; but in general, the fact must be otherwise. For each business requires its apprenticeship, and raw or unskilful hands cannot compete with the more experienced. With what justice can the rich and powerful perpetuate a society, which, from its very nature, on the introduction of every new

machine or fashion, or advancement in man's condition, throws countless hundreds of poor, honest and faithful workmen out of employment, dismembering their families, consigning them to beggary or starvation, and leaving them in this wide world without a home or the right to live?

I do not deny that the use of machinery opens new channels of business. The results which followed the printing press, have, several times, been referred to in argument against me. Machinery originates new kinds of labor, and multiplies production in many ways. It gives the workman, or *child*, more to do; but it causes him to be paid less for it. The statistical facts which I have quoted, and which have forced themselves on the notice of talented business men in the British Parliament, (nowise favorable to the notion,) prove, as clearly as the noon day sun, that pauperism advances with improvements in machinery, and with the productive industry of the working classes. Argue against this as you please, you cannot change the FACT: there it is, and will forever, in the present antagonism of society, stare you in the face, defying your logic and sophistry to dispute it. Machinery expels man's service for woman's service—it reduces the child to the rank of a mere cog or attendant upon a wheel, and drags, and mangles, and grinds the poor defenseless thing, until you cannot recognize in it the form of a human being.

I am not acquainted with the rates of labor, nor of rents and the prices for living, in the times when books were copied by penmanship. Perhaps the art of printing may have ennobled and improved the character and circumstances of the ancient copyers. But I much doubt it. Even if it were so, it would be but a single instance and would rest on its peculiar grounds. More work certainly, in an unspeakable number of ways, has been originated by printing, and the press has shed worlds of light upon the mind. But my impression is, if you would search back thoroughly, you will find that the old copyists were proportionally paid *better*, that is, *substantially* more beneficial prices, than modern journeymen printers.

Some considerable time since I saw a statement going the rounds of the papers, giving the items of the expenses of a royal dinner in the reign, I think, of Henry VIII, of England; it was accompanied with a notice of the prices of labor. I did not preserve the statement. But my recollection is, it appeared from the account, that the wages of a workman then were immensely more favorable to labor than they are now.

What is said of Queen Elizabeth's wardrobe when compared with the dresses of respectable mechanic's wives at the present time, would, if properly considered, have a very different bearing from that which is supposed by the persons who rely upon it, as an argument in defence of social antagonism.

For, what is the reason that calicoes, satins, and other articles are now so abundant and cheap? It is because the cost of production, namely, *labor* has been cheapened to almost nothing. It may be very well to bring down shirts and coats to almost nothing; but if this can be done solely by first bringing down the laborer to *quite nothing*, it would have been better for shirts, calicoes, and cloths to have remained scarcer and dearer. Carlyle says, the warehouses are full of shirts, and there are plenty of naked backs, too, to wear them; but the naked backs cannot get the shirts. And why not? Because the laboringmen have created too much wealth for others. Therefore they are bid to go starve! Not because they have been *idle*: but because they have *over-worked*. They have over-produced and filled every warehouse with wealth, and therefore they can get nothing

themselves, not even the right *to work*, which, being interpreted, means the right *to live*!

That fancy about the heavens, through machinery, raining down wealth, beeves, mutton, garments ready made, and all good things, which a person may have only for the picking up, deserves a consideration. May *all* pick up, as in a *state of nature*? The farthest possible from it! In proportion as you are a landholder, or a factory owner, or a capitalist, you may pick up what Providence rains down. But if any poor wretch who has no property but the hands which nature has given him, stoops down to pick up what has fallen upon *your* land, or your neighbor's *machine*, straightway a call is made for the constable. "Here, officer, is a fellow, who is guilty of the crime of poverty, and he was detected in the felony of taking what fell from heaven, although he has neither land, nor machine, nor capital! The penitentiary and the gallows were made for the like of him!" So that if things fall down from heaven, at no cost *at all*, you see it would be far worse for the men who have no property but their hands to labor with. When machinery rains down abundance every where at *almost* no cost, it can be done only by making the rich richer, and the poor poorer; and it would be far better for the latter, if the rich could gather their wealth solely on condition of paying a large price to their destitute brethren. But machinery reverses this operation entirely. It feeds the rich, almost at no price at all, with the life-blood of the laboring man.

Wretched condition of labor? The wealthy and powerful make themselves heard and felt, in their loud and strenuous assertion or defence of their *vested* rights of property and dominion. But the complaints of the workingman are unregarded. The antagonisms of a false organization of society, press in upon and overpower him on all sides. Deprived of his right in the land which God created for the benefit and sustenance of every child of Adam, the very wealth or capital which the workingman produces by the labor of his hands, is converted into a mechanical power, which wields its strength against the architect. The few are protected in their possession of the earth, which in many cases, was obtained by conquest, and transmitted by purchase or inheritance from an original title of force; but the great mass of mankind have no acknowledged vested right, even in life itself. To the poor, the right to live, implies the right to work at living wages; and this right is neither protected nor acknowledged. The poor man holds his life at the sufferance of a master or employer.

## CHAPTER V.

### THE UNITED STATES.

I have expressly stated that the facts contained in my last Chapter, are obtained from England. Of course, the assertions and arguments in regard to them, apply more particularly to that country. This must be borne in mind.

Free labor in the United States is not near in as suffering a condition, as

in England. Still, however, the same results are flowing in upon the workmen here, with a gradual, but very fast increasing progress. This is evident from the complaints of the different trades; from their printed preambles and resolutions at meetings; from the order system, so prevalent, although so hotly contested; from the numerous "*strikes*," and the facts elucidated by them; from the published prices and conditions of labor, and from the frequent revulsions arising from over-production and excessive competition.

Neither must it be forgotten, that the very principle of antagonistic selfish society, connects the fate of the American mechanic with the English pauper. Men buy where they can buy the cheapest, and sell where they can sell the dearest. At a recent strike in Pittsburgh, Pa., the citizens held a meeting and requested the Factory owners to grant the petition of the Factory children by reducing the days' work to ten hours; but the Factory owners, in substance, replied that they could not do so, else their fabrics would be superseded by Eastern manufactures; it was necessary for them to be able to compete with rival establishments, which demanded twelve hours work per day. If a like request had been tendered to the Eastern Factory owners, no doubt they would have made a like excuse in regard to the rival establishments East of the Atlantic. Wherever there is an extensive manufacturing establishment, worked by pauper labor, doing an immense business, sufficient to supply the world, that establishment must prevail against competitors, who pay for work at dearer rates, or it will compel them also to adopt low wages.

In the present arrangements of social organization, no Tariff System for the protection of American Industry, can remove the above evil. I am not opposed to, but am in favor of any adequate and just plan for the protection of the American workman against foreign pauper competition. But how can it be done? An entire prohibition of the foreign fabrics cannot succeed; for even if it were attempted, our extended frontiers by sea and land, would open a secret and smuggling passage for the goods. The same would happen, in case the protecting duty were excessively high. And a moderate duty, from the nature of our Banking System, might, I apprehend, in the end, produce consequences, which would be accompanied with much public disadvantage.

Among the machines of modern society is the Bank. The energy of this institution is tremendous. With power to emit promissory notes as a substitute for money, and with no sufficient check upon its transactions, (for it defies the investigation of public officers, or the enactments of law,) it can anticipate, by paper issues, in a short time, the fancied wealth of very many years of future national industry. The Banks are now convalescent, after a fearful paroxysm of over-issue; and like persons recently recovered from sickness, are attentive to the rules of health. But we know the constitution of the patient. He has had such attacks frequently, and whatever promises he gives of permanent amendment, he is very sure to relapse into his old habits, whenever company and a strong temptation are presented.

But to return to the subject of protection. If English cloths could undersell American cloths, when the price of the latter is eight dollars a yard, and the English manufacturer could not afford to make any reduction in the price of his goods, so as to enter into competition with the American, if a Tariff for protection were imposed, then a duty of fifty cents or a dollar a yard upon the article, might, for a time, protect the home-manufacturer. Because the Englishman would have to lose the duty. For by the



supposition, he can get no more than eight dollars a yard for his cloth; and if he imports the article, and pays the duty, the duty must come out of his own pocket. Suppose, then, this duty for protection laid. But now the activities of the home-manufactures, under the stimulus of protection, call for additional issues of paper money. And even the Bank of England, and English manufacturers, may purposely contribute to an inflation of prices in the United States, to suit their own ulterior ends. An over-issue of paper money to a certain excess, produces a local inflation of prices; and the consequence is, the protected article, borne up like a floating object on swelling billows, rises until the nominal value reaches nine or ten dollars a yard. This very inflation of prices, deepens the waters in the American ports, so that English merchandize can float in, and unlade and undersell us at our own doors, notwithstanding the bar of protection which was interposed to their entrance.

In connection with our present Banking System, a Tariff for protection can bring no permanent or secure relief to American workingmen. But even if such a Tariff were possible in itself, it becomes impracticable from the discordant views and interests of American Statesmen and of different sections of country upon the subject. Think what we may, it is and will be the fact, that the condition of labor in England, inoculates not only our own country, but every nation upon the earth, with its peculiar traits. Laborers every where, to be in successful competition against the capital and machinery of the English manufacturer, employing pauper workmen, must be brought down to the abject and deformed condition of the English Factory people. The Factory owners in Pittsburgh must have wages as low, and the hours of labor as long, as the Factory owners in the East; and the Eastern American Factory owners, are under the same necessity to tread down their workers to the mangled and bleeding suffering of Manchester and Liverpool pauperism. To be sure, it is very distressing to an American bosom to hear the shriek of agony now and then. A procession of boys and girls, with pallid cheeks, sunken eyes, and thin feeble arms, already, in a great degree, lost to the tender sensibilities and modesties of nature, exhibiting the alarming progress which corruption and disease have made within so very brief a period, uttering, with plaintive voice, their wrongs, and beseeching aid—this spectacle, at first, may enlist the benevolence of some very nicely dressed gentlemen and ladies, who have been unaccustomed to the sight. They may think a good deal of these little children when they return to their own comfortable homes, and have their own family circles around them. But the Factory owners have nothing to do, but in a short pithy note, say: “Gentlemen and ladies, these things must be so; your charities are misapplied—these children must be poor and degraded, and down-trodden in the mire; for we must compete with Eastern Factories, and they with English pauperism, or else neither *you* nor *we* could enjoy our advantages of fine houses, and rich clothing, and luxurious living. The sole question is, whether *we* and *you* shall be destroyed, or *they*; for the organization of business dependencies is such, that *their* gain would be *our* loss.” No sooner is this “*look to number one*” proclamation made, than the case of the Factory children assumes a very different aspect. Nature, forsooth, has not made provision for the comfortable living of all her children! The inquiry is whether *your* children shall be slaves, or the children of your neighbors; and the very family circle around you, which, before excited your sympathies in behalf of the Factory boys and girls, now determines your course against them. It is a very severe hardening process!

But you shut your eyes and ears, endeavor to forget it, and in a short time remember it only as an occasion for venting execrations against those wicked reformers and innovators, who meddle with the business of others and have no regard for the divine sanctity of the vested rights of property and government.

Cruel fathers! Cruel mothers! How short-sighted and erroneous is your policy! Know you not that there is a widening vortex in this grasping, selfish antagonism of civilization, which swallows up the poor and needy, and is never satisfied! If you were clear-sighted, you would see in the fate of those miserable factory children, the fearful destiny to which your own offspring, or their descendents, must be consigned, unless a preventive be had by the re-modelling of society.

For my part, I rejoice that the Deity has linked in the whole destinies of mankind in such a manner, that the instrumentalities and happiness of all, are indispensable to the best good of each! The chain of God's omnipotence and love, has bound us in one—man to man—nation to nation—generation to generation—earth to heaven—and all to God. If it were not so, man might continue to make a slave of his fellow-man, or a hireling, or a felon and convict! But now, there is a re-action in all these things. He who smites his brother is as an insane person, who beats and tears his own flesh. This moral necessity of bringing redemption to our brethren, of living and dying for a lost world, is in accordance with the doctrine of gospel love. The Deity has wisely implanted in our nature a self-executing law. To be the greatest of all, you must actually be a ministering servant to all; you must make yourself the least of all. The strong must bear the burdens of the weak. And he who lords it over others—the grasping man, the oppressor, who would be the greatest of all—he, in very truth, is the least. The time will come, when mankind shall see this thing aright. And then the vile person will no more be thought honorable; nor the honorable, vile.

Contemplate this lesson. In the marshes of the English factories, there is collected a moral miasma, which is concentrated from the antagonism of social organization. Do you suppose that this miasma will confine its action to that place? As well might you have asserted that the Asiatic Cholera, generated in the deserts of India, would remain bound up within its original limits. It traverses continents, passes the ocean, and pervades the earth. It will not do for us to say that we have no interest in, nor connection with, the condition of labor in England. Every vessel transports the poison of their system, from that region to this. English workmen have already been imported, as is alleged in some of the journals, to supply the places of American operatives who have struck for higher wages. So long as English manufactures contribute to line every wharf and fill our warehouses—to clothe the people of the United States, and to furnish their dwellings and workshops—it cannot be denied that American labor is intimately connected with the state of the working people in England. And if no consideration existed but *this*, this alone would be an imperative reason for the people of the United States to guard themselves from moral ruin, by adopting a re-organization of society, which, while it shall itself be impervious to the pestilence, would act back upon England and dry up the sources of corruption there.

But how preposterous is it for the persons who oppose the cause of social reform in the United States, to pretend that the like antagonism in society, which is destroying England, is not active in our own country, produc-

ing its natural results! Why is it that labor all through the United States, is experiencing more and more suffering? Why are independent master mechanics supplanted by Eastern wholesale merchants? Why must the subordinate workingman, in most trades, labor diligently from youth to old age, at so small a rate of wages per week, that, if he has a family, he must forego the advantages of the mental and moral studies which are necessary to enlarge his happiness and promote his true dignity? Why does covetousness increase, with cunning and fraud—cruelty and oppression—pride and violence—all men living in fear—practical faith, or trust in God weakened—benevolence stigmatized as visionary or lunatic—and selfishness—the “number one” principle,—acknowledged as the cardinal maxim of life? The rich men in our cities are possessed of millions, and every year the distinctions between the rich and poor, become more widely marked.

*Strikes* do not help the laborer, but only exasperate the mutual hostilities of the opposing classes, and manifest the sad and cruel necessity, in the present subversive relations of society, for the poor to yield to their fate. Defenceless women and children are every where the prey of the rapacious and dissolute; and she, who was created to be the pride and ornament of our race, bears upon her brow the condemnation and sentence of society, which has despoiled the weak of their rights, and virtue of its protection.

If the condition of free labor in the United States, is already so hard beset by difficulties, what will it be when machinery shall be introduced, as is designed, into the South? The notion that colored slave children are not intelligent and sprightly enough to be machine-adjuncts to steam engines in Factories, is disproved by experiments already made in Slave States. Why should not the lash do as well in Georgia, Carolina and Texas, as on the boasted free soil of Britain, among deformed white Factory children? In the South, they will have the advantage of the raw material in cotton manufactures, grown on their own plantations, by the labor of strong-bodied men and women; and the feeble, the infirm, the aged, the small children and the nursing mothers, they can put to Factory employments. When these arrangements shall be consummated, as the conflicts between the North and the South seem to indicate, the freemen of the North compelled to work at wages reduced still lower by the pauper competition of England and the slave Factories of the South, will discover that the sins of a people find their own way to the bar of God; and that righteousness, and not oppression, is the foundation of the pillars of a Democracy, and the only security for national and individual freedom and happiness.

## CHAPTER VI.

### MOTHER AND DAUGHTER.

As it is a common allegation, made by the adherents of the present social system, that the evils, under which the English working people suffer, are the consequences, merely, of their political institutions and government, and not essential to the nature of what is called civilization, I shall, very briefly, consider some principal points on this subject.

The English have a Queen and Nobles, and a clergy, connected with the State; and entitled to tythes. English lands are, or may be entailed; and, in

descents, the right of primogeniture exists. They have a National Bank, and an enormous debt. The British Parliament is omnipotent, and does not represent the people; for the Lords and Bishops, in the Upper House, sit by right of dignity, and in the House of Commons, the principle of just representation is not acknowledged. Besides, the Royal Veto is insuperable.

No doubt these institutions are exceedingly oppressive and burdensome, and must greatly retard popular and social reform. But let us ask, why is it that they have existence? Are they not derived from an original element of subversive antagonism between man and man? If the British people had one interest, and were associated in combined unity, under industrial harmonic relations, connecting man with man, as a second self, you would soon witness the voluntary and peaceable removal of the British political institutions and their abuses. The many are kept in subjection by their own antagonism; and the wealth, which labor produces, forges the chain which manacles its limbs. You must not look, therefore, to the existing political institutions of any nation, to reform, radically and truly, the popular condition; nor must you regard any of the peculiarities in these political constitutions, as the prime cause of the public misery. There is but one root of civil and political institutions and government in every State and nation now upon the face of the earth, and that is an actual opposition or antagonism of interest, by which the strong, in mind or body, compel the weak to bear their own burdens, and the burdens of all others. In England, this antagonism sends off a stem and branches in peculiar aristocratic forms. Their maxim is, that the Deity intends distinctions between men. And, indeed, distinctions are necessary; but not the distinctions arising from more or less evil, nor from hardness of heart, nor possessions of gold and silver, nor the trappings of painted cloth, but the distinctions of love and justice—the distinctions arising from the holy and affectionate contest, who shall do the others most good, and glorify the example and precepts of our Heavenly Father.

In the United States, our political institutions are very different from the British. The framers of the American Constitution were impressed by more liberal sentiments, and, we may suppose, contemplated the ultimate freedom and equality of the human race.

Yet it is manifest, that as mankind are now isolated in their industrial and other pursuits and interests, the primary object of political organizations is not to remove the subversive antagonism between man and man, to which I have referred, but to foment, cherish and regulate its movement—to concentrate its energies against a foreign object, and in the case of domestic conflicts, which might endanger the public peace, or hazard private security, to provide remedies, prevention, or punishment. Accordingly in every state and nation upon the whole globe, when you critically examine the fruits of their political institutions and government, you will discover that they belong to the same genus. They all draw their fatness from the same root of destructive antagonism, and are marked by the same flowering pride and iniquity—the same stamina of selfish discord, and the same germ of death.

The peculiarities of the English institutions, compared with the American, may be classed under three heads: First, *personal* distinctions, as Queen, Lords and commons, under which division also we may consider the Parliament;—second, *landed* distinctions and primogeniture;—thirdly, the *Banking system*, as involving the interests of personal property, currency and trade.

It is not my intent to enter into an examination of any of these points, except in the briefest possible manner, and merely so far as is necessary to exclude the idea, that the sufferings of the English people, increasing with their own industry and the national wealth, are consequences flowing from causes, which are not in operation in our own country.

FIRST. *Personal distinctions.*

To create distinctions of honor and authority between men, from the mere accident of blood, without regard to magnanimity, wisdom and integrity, is absurd and injurious. To place upon the throne, an infant, idiot, or lunatic, or man or woman, solely by inheritance, who, by law, can do no wrong, and by nature and education, in all probability, can do no good, is no less unwise. To deck a priesthood, calling itself by the name of Christ, with the robes and emoluments of a Jewish theocracy, and seat them in chairs of worldly legislation and carnal ambition, is blasphemous and wicked in the extreme. To confer upon this Monarch, Lords and Bishops, an authority to veto the proceedings of a popular branch of the legislature, is a sure barrier against national reform and emancipation, except by some terrible convulsion and anarchy, which, while they shake thrones, shall also topple to the dust, towns, cities, and temples, and drench the earth with the mingled blood of the oppressor and the patriot.

But after all, what have these personal distinctions to do with the question? For we are not agitating the point, whether the English institutions and form of government, are superior to the American. It is admitted that they are not. In this land, we have constitutional modes for collecting popular sentiment, electing representative officers, and amending our Constitutions themselves, in such a manner that the way of progress and reform is open. Nor are we considering, as at all a questionable fact, whether the English institutions, from their heavy, cumbersome and expensive structure and decorations, must not press with more weight upon the products of industry, than the cheap and popular form of government in the United States. I freely concede, that in England, so far as the action of these personal and hereditary titles and privileges, have an influence, the working people must be more depressed than in this country. The inquiry, simply is this: what is the reason that the destitution and misery of the laboring masses in England, have, for the last fifty years, not only advanced, but advanced *in the same ratio with the increase of their own industry, and the productions of their toil?* To say, that the expenses of the English government are great, is to make no answer; for they have always been great, and great as they are, they are not equivalent to an effect of this peculiar character. To say that the Queen, Lords and Bishops have an interest antagonistic to the working classes, is not any more true than that, in the present state of society, the interests of all are in antagonism. To say that the Monarch, Lords and Bishops, being in Parliament, would enact statutes favorable to their own interests, and of such a tendency as to convey the wealth of the producing classes into their own coffers, would prove nothing, unless you could, at the same time, make it appear, that the wealth extracted from the hand of labor, by machinery, does really go to the Queen, Lords and Commons. But it does not. I know not what the fact has been in regard to the salaries of the English Court, and public officers; but, if during the last fifty years, every pension and stipend upon the civil list had been abolished, the terrible and startling truth would still be there, *wages is down to the starving point!* The House of Lords can pass no statute without the Commons. There never was an English statute saying

that the expenses of the government should be defrayed by the poor. The distribution of wealth, and the conflicts and antagonisms, which terminate in poverty, have their origin in causes distinct from legislation. The disputes concerning the Corn Laws, and other agitating questions in the British Parliament, have their parallel in American Legislatures, though under other forms; but settle them, as you please, they are totally inadequate to such a result as we are examining. Queen, Lords and Bishops do not get the immense treasures, which, flowing from the hand of labor by machinery, are piled up in the warehouses and banking institutions of the Factory owners and capitalists, unless it be that noblemen also employ workmen under them, and then they gather their spoils as capitalists or manufacturers, and not as lords. Of course, I must not be misunderstood to mean that the Royal family, and many of the nobility, and other pensioners, do not receive yearly incomes. I have already referred to that. Nor that many nobility have not large landed estates, from which they derive revenue. This will be comprehended under my next head. But I call attention to the plain naked fact, that the increasing destitution and misery of the poor in England, arise, not from personal distinctions, peculiar to that country, but from a cause common to every civilized nation in existence, viz: an individual antagonism between man and man in industrial occupations and other pursuits, whereby machinery itself is made to work as a competitor against manual labor, and the wealth, which the workingman creates, becomes an instrument in degrading and oppressing him in proportion to its accumulation.

So far from the nobility of England being responsible for this phenomenon, it is a singular development of social antagonism, that machinery has not only prostrated labor, but is actually undermining the foundations of the titled aristocracy. Capitalists, into whose warehouses, or banking institutions, machinery has poured the wealth of toiling millions, are fast attaining a monied power, which will, I might almost say *has* enabled them to eclipse the peerage and overtop the throne! The Machine, as society is constituted, acknowledges no Lord but Mammon.

#### SECONDLY. *The landed distinctions.*

God created of one blood all the nations of men, to dwell on the earth. From the earth, we receive our nourishment. Can it be supposed, that the Deity would make less plentiful provision, for every son and daughter of his, than he has for the sparrows? Yet the corruption of the best, becomes the worst. Man departed from God, is more cruel to his brethren than savage beasts.

The earth being monopolized by a few men, what remains for the support of the rest of their brethren? Their personal property. But how are they to obtain personal property without land? By the labor of their hands. But how are they to employ the labor of their hands, if machinery comes in opposition to hand labor, and drives away the man of flesh and blood, to make room for the man of wood and iron? What then is to become of your brother? Why, in that case, we may provide pauper rates for him, or have soup-houses; but this is not obligatory on us. The truth is, if a person chooses to be born, after the earth is parted and divided among others, he has no right to live at all, except by the gracious permission of the land and property holders—he comes to a full table, where all the seats are taken; there is no spare plate, and it is perfectly right, just and humane, to tell him to get out of life again as quick as he can. Society must take care of itself; and if any of these hunger-bitten rogues cast

greedy eyes, or put pilfering finger upon the good things which they see around them, *string them up*; or, if your conscience is very tender, and you pride yourself on your mildness, you may have a reformed penal code, and send them to the penitentiary.

In the present land system, real estate belongs to individuals, or to the sovereign. Strangers, to obtain a right, must claim by private grant, or some judicial or legislative act, giving a right of way, as in case of roads. Except, then, by permission of some land holder, a child has no right to be born, nor to stay born, nor to die, unless on some highway. For the mother has no right to enter upon the land of another to give birth to her son; nor has she a right to seek a private hedge to remain there and die. "Off to the highway!" But suppose the public does not choose to lay out highways enough? "Well, at all events, you have *no right here!*"

Man may justly claim an interest in the production of his own hand. But what hand of man ever created a foot of ground? Has a man a right to set off an acre, or a hundred acres of God's clear blue sky, and say to his neighbor, this is mine? The hand of man no more made the earth, than it made the heavens.

But it is said, the labor of man improves and meliorates the earth, and if the earth were trodden by the feet of all, as a common, it would yield nothing; the right of individual property in land, therefore, is for the general good. On this principle, the law of nations in regard to savage land, is founded. France and Spain claimed Oregon by discovery—England makes a like claim—the United States, having purchased the titles of France and Spain, demand the territory from Great Britain, and a war is threatened to settle this dispute. Their right proceeds solely on the principle, that land must be so occupied, that it shall best promote the purpose of God, in providing for *the greatest comfort of the most*. Hence, savages and barbarians, who live by hunting, have no right to the soil, because, in their plan of life, the land, instead of Christian men and women, would be populated by multitudes of wild beasts, as buffaloes, deers, &c. The right of discovery, which has always been acknowledged by civilized States, is at the foundation of individual property in the soil. For if it were not for private property, the land would be a desert.

Answer. Your brethren, who shall be born in the next generation, will have the same right in the land, which is the property of God, their Father, that you have. What right has this generation, to bind them, and partition off their inheritance? What right had the last, or any former generation to bind us? We may show a system by which the greatest good and comfort of all might be infinitely better promoted. And if so, the whole of your monopoly of God's earth, on the charitable pretence of doing the most good to your brethren, comes to an end.

If all the people on God's earth own all the land, and if some few of them, by their labor in building, or other work, improve parts, that is no reason why they should wrest from their brethren the right to the soil! There is an easier and a better mode of settling their rights. Past labor is capital or stock; (at least this should be the character of capital,) and persons entitled to the rewards of their past labor not paid for at the time, but remaining immovable upon or fixed in the soil, might receive certificates of shares, to be paid out of the yearly productions. In that case, there could be no conflicting difficulty between the rights of past or present labor, and the future labor of generations unborn. These certificates of stock might be redeemed and cancelled at pleasure. Or they might be suffered to expire by their

own limitation at certain periods, after discharging their legitimate office of administering to the comforts of the person who performed the labor and the natural objects of his friendly or paternal bounty, for whom he might be desirous to make provision. There is no sense nor justice, in funding and perpetuating an immense mass of debt for "*past labor*," which of itself is perishable, and transmitting it through a line of *perpetual* inheritance, to be a crushing incubus upon the "*present labor*" of a distant posterity.

The arrangements of property, as they have existence, promote the best good of none. They convert all men into cannibals, and compel them to eat and devour their fellow men.

In a just state of association, three thousand acres of land would support three hundred families, averaging six members in a family, in immensely more abundance, and with better advantages of mental and moral culture, than thirty thousand acres would in civilization; and with economies of living, exceeding one hundred thousand dollars each year. Associationists, therefore, might claim the earth *by right of discovery*, as France, Spain and England have claimed a continent or district, peopled by anti-Christian men. Associationists might say, men in civilization take captive and eat their fellow-men, and if we permit them to retain the soil, they will deface and depopulate it, by broils and antagonism—by scattered and inconvenient houses—by unnecessary fences and enclosures—by needless wagons and other utensils, and by cattle, horses and flocks, which might be dispensed with in a right state of society, and which, by consuming the fruits of the earth, or encumbering the ground, exclude Christian men, women and children from their indefeasible birth-right! But fear not. Associationists do not reform by the sword, nor by terror. They respect the rights of all, and will get rid of existing evils, not by wrong, but by benevolence. In the language of Parke Godwin, our Democraey is pacific and constructive—it speaks peace, good-will towards men, and pulls down by building up.

In England and the United States the landed titles are founded on an erroneous view of society. In England, particularly, the monopolies and entailment of land are very much calculated to oppress and degrade labor. Yet these causes are not adequate to the production of the effect which we have under consideration.

For if land-monopolists exerted that peculiar effect upon labor, of reducing the laboring people to more destitution and misery, in proportion to the improvements in mechanical power, it would happen that land-monopolists would engross the excess of wealth created by the workingmen, and would become immensely rich. Now, this is not so. On the contrary, mere landed proprietors, with the greatest difficulty, are enabled to sustain themselves against the subversive effects of machinery in factories. In England the land holders resort to injurious corn laws, in order to save themselves. Machinery, unless owned by the farmer, works against him, just as it works against *all manual labor*. The benefit of commercial transactions is against an agricultural, and in favor of a manufacturing country. The reason is, because the art of applying machinery in cotton, woolen, silk and iron manufactories, is brought to a greater perfection than in farming. But the instant that men can employ manual labor-saving machines in plowing, hoeing, planting, sowing, clearing land, reaping, &c., with as much, or more effect than they do in cotton, woolen, silk and iron manufactures, the tide of affairs will be reversed. For then the Rothschilds, the Barings, the Astors and the Van Rennsalaers, instead of being called on to aid steam factories for the manufacturing purposes now customary, would be turning their attention to lands; and farms, conducted, tilled and harvested by steam,



would be as extensive as congressional districts or vast territories. For Mammon never ceases to grasp. He would clutch the entire earth if he could, and heaven, too; transforming them both into the likeness of his own base heart.

You see here the doom pronounced by civilization against farmers in the United States, and elsewhere. The machine works against and destroys the manual laborer; and it reduces the machine attendant to the condition of a cog or adjunct to a wheel. Just as a large wholesale dealer has advantages over a small rival, so a mammoth steam farmer would be able to undersell a small competitor. If a farmer should have a few hundred acres of land, all out of debt, he might, by steam, raise his own supplies, but could not sell to an advantage, as the mammoth merchant farmer would undersell him. If the small farmer has paid for part of his land, and has secured the residue of the purchase money by bond or mortgage, he would be put to exceeding great trouble to pay the debt, and perhaps would be sold out, and the mammoth merchant get his place. For the machine in farming would bring down wages to the starving point; and the merchant who farms a territory can take business from the small dealer.

Heretofore the back lands have helped the American workingman. They supplied an outlet to the unfortunate. Already, however, the expense and hardships of getting so far West, as it is now necessary for an emigrant to travel, are very serious. A family in the East would need a few hundred dollars to go and settle in the West. But when this mammoth farming by steam shall take place, as it will, our back lands, must inflict more evil upon us than entailments have done in England. For then the bankers and speculators of our Eastern cities will enjoy a free range at government prices, or small advances, over a new world. I know that acts of Congress and regulations may be passed and adopted against monopolizing. Their effect would be nothing.

Neither would acts of Assembly, providing for the equal distribution of the estates of intestates among all the children, remove the evil. A small farm, clear of debt, as already said, might from its proceeds enable the owner to support his family. But, at his death, when divided equally among his children, it would not make ten farms for ten children, although it might do for one. It goes into the market, and the monopolist steam merchant buys it. Paupers, at their death, have nothing to distribute. In regard to the Astors and Rothschilds, if they make no will, their estates would be parted; but what then? Either their children would each have enough to enable them to keep at the head of all other families, and struggle by mutual competition, which of *themselves* should be the greatest; or in case at the death of their father and the division of his estate, that power were gone, some other family, which had before been subordinate, would now get the mastery. This division of estates or absence of primogeniture, would solely raise the question, whether *this* or *that* Vampire should suck our blood by a change of destiny; not whether the people should be any thing else than miserable serfs.

I come now to my *third division*, viz: *the Bank of England*.

We will draw a fancy scene; what though, it has no reality in fact? It will help us to illustrate principles.

There is a quiet, peaceable country, inhabited by a plain, unlearned and simple-hearted people, who, notwithstanding they have made considerable advances in many practical arts, are so unfortunate as to have neither gold nor silver, and are wholly unacquainted with bills and notes. Yet they

carry on an extensive trade. Their method is this. They have a large common warehouse, in some central or convenient part of the nation, with auxiliary affiliated warehouses at suitable stations, and hither the different mechanics and workingmen of the country bring such of their productions as they are desirous to dispose of. The advantage of the warehouses is this. As the building of a great many small and scattered private shops, on each man's premises would be troublesome and wasteful, they prefer this extensive warehouse plan, which is not only recommended by economy, but enables the purchaser to see at a glance the wealth of the nation, and also presents a mode whereby each inhabitant may go, at any time, and ascertain what articles are in too abundant, and what in too deficient a quantity.

When a person brings to these warehouses property to be deposited for sale, he receives from the warehouseman, who is an agent elected by the general suffrages, a tally-stick, marked with small notches, to denote the value of the goods deposited, adjusted by a common standard. Whoever holds this tally-stick is entitled, upon the surrender of it to the warehouseman, to draw out goods from the public store equivalent in value to that indicated by the notches. But these tally-sticks, instead of being presented at the counter to be redeemed at once, pass, for a long time as a currency, from hand to hand, and are in such high repute for faithfulness and accuracy, that even other and distant States are willing to accept them.

These tally-sticks are money; money is *a tally-stick*, indicating that the possessor of it has performed labor of a certain value, or has become entitled by gift or inheritance to the *past labor* of others, as notched upon the tally-stick. By transferring it the owner can obtain other goods, or such *present labor*, as he may need.

To render these tally-sticks available, it is evident that neither the warehouseman should be permitted to falsify the tally by diminishing the number of the notches, nor the holder, by adding to them. Therefore, instead of peices of wood which are easily multiplied and counterfeited, it would be better to have convenient bits of gold and silver, of different weights, according to the value intended. These metals are scarce, and from their natural qualities are subject to chemical tests which very readily detect imposture.

How absurd and ruinous it would be for the nation to permit the warehouseman, or other non-worker, to fabricate tallies in imitation of the genuine tallies of the men who have performed work, and to pass them off at equal worth! For a person, whether he is a workingman or not, who sits down to manufacture tallies, not as the certificates of *past labor*, but as the signs of *future labor*, labor that he intends to perform, or which he designs to have done at some time or other—will never know when to stop. Hope paints the future brilliantly; and as all this labor for which he is issuing tallies, is in his mere imagination, if he has a strong, vivid hope, he may as well create a cart load of tally-sticks or paper, as a wheel-barrow full. And even if he were a discreet man, the antagonism of society might drive him on; for other persons are fabricating these false tokens as well as himself: and so in a very short time the bankers or issuers of the tallies of future or fancied labor, have anticipated the work of ten, fifteen, or twenty years! The consequence is, the foreign holders of tally-sticks, seeing how matters are progressing, go to the public warehouses and draw out and carry abroad all the actual products and wealth of the country, and when the domestic holders of the tally-sticks come to present *theirs* for liquida-

tion, their is nothing for them. Nor does the injustice of the measure rest here. For as very many of these tally-sticks are debts upon the nation and must be satisfied somehow, and as the non-workers who issued nearly all or most of them, never intended to work at all—these spurious tally-sticks, together with the genuine ones, are to be redeemed by the actual labor of the workingman, already so grievously defrauded! Thus the bankers of one generation eat up and squander away the wealth of a generation to come; and this new generation, when born, must toil to pay a debt imposed upon them by persons who most unrighteously and cruelly plundered them, by anticipating the labor of their hands!

In another aspect we must consider the operation of these spurious tallies. All the wealth in the warehouses is represented by the outstanding tallies. If a man, therefore, has a right to manufacture and pass false tallies, he diminishes the value of the genuine tally, which the workingman got for his past labor. The tally for *future* labor passes just as well as the tally for *past* labor. If there are only ten sheep, and ten tallies of the same value represent them, then each tally would be entitled to one sheep. But presently ten spurious tallies are issued, making with the ten genuine ones, twenty tallies of equal value; each one being entitled to an equal share of the sheep, can get but half of a sheep. All the worth of the spurious tallies, is deducted from the genuine.

Suppose a cabinet-maker manufactures one hundred dollars' worth of bureaus and puts them in a warehouse, and in the night time a thief comes and steals the half of them; it is a flagrant crime and the laws provide a punishment. Suppose no thief comes, but in the morning when the cabinet maker gets up, he finds that there has been a sudden fall in the value of his goods occasioned by false tallies, so that he can only get fifty dollars for what on the previous evening were worth one hundred dollars. This has not been done by a thief, but by the act of legalized money-makers.

It is alleged, in justification of the Banking system, that we need paper money; gold and silver are not abundant enough; they are too heavy for transportation, and would be rubbed or worn away by use: besides they require too much time to count.

Gold and silver are fitted for currency because they *are* scarce. If plentiful as paper, they would not do. Make a demand for them, and our country would have enough. To obviate the objections about transportation, waste and counting, there might be certificates issued on the actual deposit of the coin in the vaults of the bank; and these certificates might be of the denominations of fives, tens, hundreds, or any other number of dollars. The certificates might circulate while the specie was in the vault. This would be precisely the same in substance, as a metallic currency, with the advantage of paper for circulation. Penalties might be enacted to guard against the issuing of the certificates, unless the specie was retained in the vault to redeem the certificates on demand. Both should not circulate at once. When the specie was in bank, the certificates would be in circulation; and when the certificate was in bank, the specie would be passing in currency.

But why speak of this matter at all? the reader may ask. It is unwise to load the cause of Association with this extraneous topic. Associationists are of all political opinions; some for, and some against banks.

Yet I deem it right to state these views. Often has it been told to me, that the sufferings of the poor in England are owing to their political institutions and government; and the enormous national debt of that country, is thought

to be one chief cause of the pressure on labor. I might have contented myself by stating that the banking system is in existence also in this country. Never was there a truer saying than that, if you establish a bank any where, as banks and society are now constituted, the dependencies and antagonisms of commerce and exchanges, will bring the smaller banks in subjection to the larger. The Bank of England exerts a controlling pecuniary power upon the remotest foreign territory, having banks and doing business with the civilized world. I earnestly wish it to be seen by the people of the United States, how enormously the best interests of the workingman are impaired by these institutions. At times, working people imagine they are benefited because a new issue of paper money excites the activities of trade. But it is a fever of blood, to be followed by an unnatural depression or collapse. Is it not madness to commit to merchants and speculators, the prerogative of saying whether money shall be plenty or scarce? When they have property to sell, they may make the currency plentiful and inflate prices. When they wish to buy goods, they may curtail discounts, cause a pressure and panic, and lay in their stock. Be assured they will regulate the currency, so far as they have power, to suit themselves. Besides, the issuing of paper money as a substitute *for*—and not solely—a representative of specie, confers tenfold additional power upon large capitalists to obtain resources to monopolize and injure other dealers and the public at large. Men having a bank at their control, can do with small, humble competitors, as a person who holds a sponge in his hand, and wishes to transfer water from one vessel to another. It is only *wetting* the sponge and *squeezing* it alternately—inflations and contractions—over-productions and panics, and the business is done. In games by cards, the chances are always in favor of the banker. If you keep on playing with him, even if he, plays fair, he must break you up eventually. But in the “*currency*” speculations, played by the public, the chances are still more in favor of the banks; for they see your hand and their own, and have the right, too, to alter the cards at pleasure.

The Bank of England and the national debt are causes of suffering in that country. The bank unduly depresses labor and exalts capital. But after all, it is the antagonism of the social or industrial relations, already so often referred to, which establishes the bank in its present character and imparts to it the ability to do evil. For in a right state of society, such abuses could have no existence. Neither is there any statutory enactment declaring that the interest of the public debt shall be defrayed by the poor. In fact, the poor do not immediately pay it. But the operation of machinery, including that *money-machine*, the bank, transfers wealth from the poor to the rich; and thus it virtually comes from the poor, although assessed against property.

In the United States we have no National Bank. But State Banks are liable to the same objections; with the exception, that a National Bank to control the State Banks and cope with Great Britain, would need to exert a power which would not *lead* to slavery, for it would be *slavery itself*; naked, open slavery.

I have not made these remarks in order to excite a fresh war against banks, to put them down. In the present state of society they cannot be put down. And to return now to a hard money basis, when the States and individuals are so largely indebted, would, by lowering prices to the specie standard, ruin many thousand debtors and swell the wealth of their creditors. One State abolishing the right of its banks to emit paper money,

would only open a door of profit to the banks of neighboring States, unless the circulation of their notes were prevented. Such regulations have been tried; but I believe all attempts have failed to produce any lasting good. State Banks have become established in this country in opposition to the spirit of that clause of the constitution of the United States concerning the emission of Bills of Credit; and the same demands of a false and antagonistical society which originally fostered and matured them, will, I apprehend, continue their existence and power, until a system of combined unity and brotherhood shall supplant selfishness and injustice.

From what has been said, it is evident that the causes of evil to the workingmen in England, are to be traced to the subversive antagonisms of society, called civilization, and not to the peculiar institutions of Great Britain; and that the American citizens are also subject to them!

## CHAPTER VII.

### INDUSTRIAL ASSOCIATION.

The legitimate object of commerce is to bring into connection the consumer and producer.

In a right state of society, very few persons would be sufficient for this.

If the earth were divided into Associations or Phalanxes, each one containing about 300 families, and all the Associations united under the laws of universal unity, the business of trade and commerce would be immensely simplified. There might be large and convenient granaries and warehouses; what should be wanted for each association, producing and manufacturing it, would be retained; the rest disposed of by wholesale to sister societies. The members of the associations, respectively, would get what they needed, at fair prices; they would obtain them, also, without adulteration and frauds.

But in the arrangements of what is called civilized society, commerce is antagonistic and subversive. Between the producer and consumer stands an immense army of middle-men; each one of whom, with his family and retainers, is to be supported by a profit on the productions of the workingman.

Estimate the consequences of this false commercial system. Think of the number of merchants—wholesale dealers, retailers, warehousemen, clerks and agents—their dwellings, furniture, stores and enclosures—the expenses of their families—the ships and vessels owned or employed by them—the sailors and marine equipments, and all other expenses connected with the mercantile community. Attempt to make a calculation of this kind for one city,—say New York. Do the same for Boston, Philadelphia, Baltimore, New Orleans, and the various towns and cities of the United States. The total of expenditures is immense. You cannot calculate it.

Remember that all this outlay has to come from the hand of the producing workingman. Yet in a true state of society, nearly the whole of it

would be unnecessary. We may consider the economies of Association, also, in another point of view.

There are three hundred farmers in isolation, each with a family averaging six members. If each farmer had a small tract of land, near or convenient to a market, and when he needed work to be done, could procure help from his neighbors, without much expense he might support his family. But at a distance from market, and under the disadvantages of belligerent society and labor, a farmer in perhaps most of our agricultural districts, does not consider himself well off unless he has about 100 acres. Three hundred families, each with one hundred acres, would require altogether, thirty thousand acres. These 300 distinct farms would need 300 farm houses; 300 barns and other out-houses; 300 kitchen women, one in every kitchen; 300 errand and nursing boys or girls; 300 fires annually in each kitchen, and 300 in the parlors in winter; many useless and wasteful fences, and loss of ground in fencing; 900 horses, three for every farmer; 300 wagons, one for every farmer; 300 harrows, ploughs, cultivators, and household and kitchen furniture. Besides, the attention of each farmer himself would be taken up with going to market, and many other things, which one man could as well do for many, if their interests were the same. I might mention other items; but I leave them to be supplied by the reader.

In Association, a domain of 6000 acres for 300 families, is deemed ample. But in truth, 3000 acres, which is equivalent to ten acres for every family of six persons, would support this number immensely better in Association, than 30,000 acres would in isolation. For in Association, there is no antagonism of labor; the whole effective industry of all their families may be thrown, if necessary, upon every spot of the domain, to bring it to the highest possible improvement and fertility. They work for themselves. They have their own market; and what they do not need, they dispose of, without the necessity of sending every head of the family to town or city. In isolation, farmers must engage carpenters and masons, to build their houses and barns, and must, generally, have their timber sawed by others. In Association, there are persons of all occupations; they get timber from their own woods, saw it at their own mills, and do all their own work. In Association, the mansion may be so constructed, that, although each family will be as separate and retired from others, as persons who occupy adjoining houses in cities, yet by means of covered galleries or corridors, the members, who prefer it, can eat at two or three tables; and not more than two or three kitchens, with large convenient cooking ranges, will be necessary. A group of twenty or thirty women or men, can do all the cooking for each Phalanx; they may rotate with others, so that work will be varied and not burthensome. The rest of the women, saved from kitchen drudgery, can engage themselves in productive and profitable employments. A few children or boys can do the errands; and aged persons, suitable for nursing, and to whom it is pleasing, can attend to that department. An Association might afford to have a steam washing-machine, on the principle of the one at Mr. Rapp's establishment; but such a facility would be too expensive for an isolated family. Associationists can also enjoy economies in baking. The baking for 300 isolated farming families, is attended with great labor. Associationists would not need, for each Phalanx of 300 families, more than 100 horses. The first cost and yearly keeping, therefore, of 800 horses would be saved, with their shoeing, harness, &c. A Phalanx would not need more than 50 wagons. This would

be a saving of 250. It is unnecessary for me to recapitulate all the items of economy. I have no doubt that every Association or Phalanx of 300 families, united on the principles of combined interest, could realize annually savings not less than one hundred thousand dollars, contrasted with the expenditures and wastes in isolation.

In isolation machinery works against the laboring men ; in Association it is the reverse. The more aid Associationists get from machinery the better for them. If they produce too much one day, or year, they have spare time the next. The gain is theirs. This alone should determine the question, if any, in favor of Association.

In isolation many men are non-producers, or are engaged in work which is pernicious. In Association, where men are united in a brotherhood, and industry becomes pleasurable and attractive, all the members—men, women and children over a tender age—delight to employ themselves in congenial and varying occupations promotive of the general welfare.

See the beneficial effects of Association upon general freedom and health, morals, mind and education ; and especially upon the condition of woman.

Every man wishes to be the master of his own time and occupation. "I wish," said one, "to *boss myself*." Right ; so you should. But how few *do* boss themselves in the present warring society. They are as much subject to martial law and command as armies ; although the necessity under which they act is called by another name. What are the natural liberties that men now pride themselves in ? Some four, viz : personal liberty, personal security, private property, and right of conscience. A man is a freeman, if he can go where he pleases, so that he keeps on a highway ; if another person has no right to come and slit his nose or beat him ; if his pocketbook is made secure by the law ; if his neighbor has no authority to force a confession of faith upon him. That these are all inestimable rights, I do not deny. They have made men, who have enjoyed them as gods, compared with their less fortunate bretheren. But let us enumerate them again. First, the liberty regarding locomotion ; secondly, the liberty regarding the physical body ; third, the liberty of acquisitiveness ; and fourth, the liberty of conscientiousness and veneration. But has a man naturally no rights but these ? Has he not the organs of tune, time, locality, adhesiveness, benevolence, hope, ideality, comparison, casuality, and a multitude of others ? Each one of these has its natural right or liberty, as much as the organs of locomotion, or the bodily limbs or acquisitiveness, or veneration and conscientiousness. What is a freeman ? A freeman is he who is united to God, man, and nature, by the holy, happy and full exercise of *every* physical, mental and moral power, faculty, sentiment and instinct ; the lower in a righteous subordination to the higher. These are they, whom the truth makes free. And Association is their proper sphere. Few are the men in insulated society who really "*boss*" *themselves* ; and who are free in all their endowments.

In Association, amid the great variety of industrial occupations, every member is attracted to one or several, by the bent of his own mind. He groups himself with friends and companions of his own choosing, and the leader of each company of workmen, is of their body, and selected by themselves. They vary their occupations as they please. They have the happy consciousness, that they are all free and independent workmen, deriving nourishment and joy from healthful and agreeable bodily exercise and education. Servitude and degradation are banished. As machinery works for them, they build slaves of wood and iron, puffing with steam, to

do their labor; and the abundant spare time which they obtain from the faithful employment of these wood and iron men, enables the members to form themselves in free and delightful social groups, each one according to his own inclination, for the study of the Holy Scriptures, History, Botany, Astronomy, Mineralogy, Geology, and Mental and Moral Philosophy, Music, Poetry, Painting, Oratory, and the entire circle of the Arts and Sciences. Happy the children brought up thus! Reared from birth, under the influence of good examples and kind precepts—won to virtue by the sight of living holiness, and invigorated in body and mind, and enlarged in faculties by early practical education. Happy the women, who, in Association, escape the drudgery, toils, fears and heartless oppression of a cruel, warring world! Volumes might be written upon this subject, and then the half not be told. Women, in their right sphere, with their high moral and religious sensibilities, beautifully developed as they should be, and children rightfully reared! In one or two generations hence, what a glorious world would be this! How unlike what we now see!

God, our Father and Benefactor, bestowed upon man dominion over the earth. But has man obtained it? Does he exercise it? Wild beasts, fierce and ravening, prowl in the forests, and their howls and cries strike terror to the heart. Serpents and venomous reptiles crawl upon the earth, and sting the unwary traveller. Poisonous exhalations spring up from neglected soil, marsh and desert, and carry death to every nation. The destroying passions of man, convert rich and flowering plains into seas of sand. In the north, the empire of perpetual frost reigns, and under the tropics, burning and pestilential heats. Destructive hurricanes, tornadoes and tempests, raging from the extreme inequalities of the temperature and electro-magnetic currents of different regions, prostrate the labors and wealth of centuries, lay in dust magnificent cities, desolate fields, overwhelm navies, and shake the abject soul of man, their lord, with fear and consternation.

But when man shall be joined to man, hand in hand, heart to heart, made strong by faith and love, the holy image of the blessed God revived in each, as one man in Christ, going forth to assume their rightful dominion over the inheritance, which God has bequeathed to them, then shall you see another scene! Behold the beautiful armies in white—men and women, and happy children, with palms of victory and harps of joy, and crowns of righteousness—army succeeding army! These are the noble hosts of Crusaders. Not clad in armor of steel, with the red sword of wrath and carnage, nor bearing an outward Cross, a banner of war, the signal of massacre and pillage, but having the instruments of reforming and gladdening industry, singing hosannahs to God on high, on earth, peace, good will to man; their standard, the Cross of Christ *within*, searching the heart, and bringing every thought and appetite in subjection to the holy law of love. Onward they march, rejoicing, to conquer earth, the promised land, and win it to God. Deep valleys are filled up; mountains and hills are brought low; crooked paths are made straight, and the rough, smooth. The highway of our Lord is prepared. Earth is reformed in accordance with the Christian heart; the one a fit type of the other. These multitudes of workingmen, sent forth by the sister Phalanxes, with women and children to help and to cheer their labors, furnished with powerful machinery, now the workingman's friend, and supplied with abundant provisions, exert more industry and zeal in cultivating and adorning the earth, than Alexander, Timour, or Napoleon, ever manifested in destroying it. They open navigation almost in a straight line, round the globe, with the revolving sun,



by cutting channels for ships through the opposing isthmuses. 'They till and improve the tropical regions, and cool the burning air by dewy foilage and clustering flowers. 'The ice-bound territories of the north are unlocked by progressing unitary cultivation; and the magnificent and lustrous Boreal Crown, produced from new developments of the electro-magnetic fluids, set free by the advancing melioration of the soil, receives commission from the Supreme Ruler, to shed vivifying light and heat, and arouse the slumbering Polar circle to active life—to luxuriant verdure and melodious songs. Death is disarmed of its terrors; the grave of its sting. For the scholars or disciples of our Lord, are one with each other, as the Son is one with the Father; and the earth sees, hears, believes and rejoices. 'The land, air and sea, beasts, birds, the fish and reptiles, share in the deliverance of man, their Lord, to whom the King of Kings, and Lord of Lords, has committed dominion. The lion forgets his ferocity; see, the hand of that child is upon his mane, and the noble beast looks up, with answering fondness, and follows the gentle force of the little prattler. The serpent has no guile, and no fang; it rears its golden crest, and reposes it on the lap of the suckling. The tiger eats grass with the ox. The leopard no more thirsts for blood; the timid hind and the fawn leap upon him in sportive frolic—they lie down and nestle together. There is nothing that hurts, nor makes afraid. Fragrance fills the air; the sky is clear and serene; the beautiful earth, decked in robes of green, decorated with flowers, and crowned with fruits, looks lovely as a bride. The hills clap their hands, and ten thousand times ten thousand happy and never-ceasing voices, join in thanksgivings to God, saying, Glory, glory, glory to the Lord God on High; rejoice and be glad; for the Lord God omnipotent reigneth; His tabernacle is with men; they shall be His people, and God himself shall be with them, and be their God!

## CHAPTER VIII.

CHARLES FOURIER.

It must be remembered, my object, in this Pamphlet, is not to give a detailed account of the principles or system of Charles Fourier. I wish to exhibit some thoughts on Christian points, and invite the attention of the public to the writings of Fourier himself, and the compilations and popular views of Brisbane, Godwin and others. 'Talented and faithful disciples of Fourier, have already presented the subject of Social Science in such distinctness and accuracy, that it would be needless for me, to occupy their ground; nor, I frankly admit, have I the knowledge to do so. What information I have obtained of Fourier's system, I owe to the writings of the gentlemen whom I have named; also to Doberty's works, the New York Phalanx, Tribune, and Harbinger. I cordially acknowledge my obligations to these valuable instruments of good.

The fact of Fourier's having been a Frenchman, operates in the minds of some to the prejudice of his system. From the time of the Pepins and Charlemagnes, and the investment of the Roman Bishop with civil prin-

palities, until the age of the Voltaires and Mirabeaus, the enthronement of Folly by the name of Reason, and the proclamation that "Death is an eternal sleep," whether we consider the Massacre of St. Bartholomew, or the bloody scenes of the Reign of Terror, the influences of France upon Christianity, has been so varied, but sinister, at some times bigoted and superstitions, at others sceptical or atheistic, but always intolerant and sanguinary, that she may well deserve the execrable name of the very Galilee of nations. "Can there any good thing come out of Nazareth?" In the language of Philip to Nathaniel, I can reply only, "Come and see."

Fourier himself has been charged with infidelity. Unfortunately, however, this term is a common anathema, too often used to stigmatize every person, who differs from another in the interpretation of the Scriptures, or in practical efforts to advance religious or moral reform. Were we governed in our opinions by the language of theological controvertists, infidelity might be associated in our minds, with free inquiry and a desire to promote the welfare of man; and orthodoxy, or self-styled Christianity, with metaphysical subtlety, a false adulation of God, opposition to science, and insensibility to the afflictions of the poor, the weak and defenceless.

Christianity is bearing the Cross of Christ, our Lord and God; it is living to righteousness and dying to sin; it is bringing, through knowledge and faith or confidence and love toward God, in Christ, our whole nature into unity with the Supreme Being. To constitute the Christian, something more is necessary than a profession and a doctrine. Men may preach, amid persecutions, the gospel of universal love and reconciliation; they may lay down their lives for it, and yet not be Christians. A dispensation of grace may be committed to them, and they not be partakers. They may distribute clusters of grapes to others, and they not drink of the wine. Christianity is manifested in the looks, thoughts and temper; in the slightest words and actions, as well as the greatest; in peacefulness, gentleness and meekness; in humility and long-suffering with joyfulness and undying love. These are the fragrance which the Christian spirit sheds more abundantly when trod upon; a sweet incense, ascending from the altar of the heart, and most precious to God. Christianity, then, is not a letter, nor a word; not a precept, nor a doctrine; but *a life in Christ*.

Whether, therefore, Fourier was really and vitally a Christian, I cannot say. I know but little of the particular manner of his life. And did I know much more, what then? To Christ, he standeth or falleth. Have I a right to judge the servant of another? An avowed Infidel he was not, but a believer in the word of God. And he spent his life in labors, designed to unite the family of man in a loving brotherhood.

A very unhappy opinion is, and has been for centuries, prevalent, that the Christian religion is opposed to free inquiry, and a critical investigation and speculation into the highest mysteries of our nature and destiny. It is thought, if not said, the worm man, what can he know: he should be content to crawl! True; but this worm man, is allied not only to the dust, but to the Divinity. Made in the image of the Lord God, man should ascend as well as crawl. There will, indeed, ever remain an infinity which the human intellect shall not have reached; not, however, because this infinity is unknowable in its own nature: for how, then, could the Deity comprehend it? Although finite man can never absolutely attain the infinite, yet, forever, fresh accessions from this infinite fulness may be added to our knowledge. Never shall a time come, when it can be said, this is the end, thou shalt go no further.

It may be objected that we should not extend our inquiries beyond what Christ, in his Holy Scriptures, has revealed. I would answer, how know you what has been revealed in the Scriptures? There is an unceasing fullness in the meaning and extent of that Book, which is unfolded to our perception more widely and higher in proportion as we proceed. Always it has been, is now, and forever will be in advance of any age of the world. This confirms its divine original. Man's power could no more have fabricated the Bible, than it could create an Earth. Hence, also, you may see the Christian duty and profit of continual reading of the Sacred Writings, with prayer and watchfulness. And this same fact, also, teaches us the necessity of free, and even bold candid inquiry. For free inquiry, is the pioneer of knowledge. It is the scouting party which precedes the march of the main army. We conjecture in a thousand ways, and form our hypotheses and theories; and these, if not taken for granted, on mere authority or imagination, but tried and proved by the repeated and critical powers of the whole mind, are helps to knowledge. Our talents are bestowed upon us for exercise, not inactivity. The ancients knew little or nothing of true Physical Science. They had mere hypotheses. Their error lay not in the fact that they speculated, but in the manner. We should be committing as great folly as they, if we permitted the name of any man to determine our theories and control our judgment. In cosmogony, and other departments of inquiry, if any supposition is received and retained upon mere conjecture or plausible hypothesis, short of absolute demonstration and proof, we might forever be lost in the vortices of false science. But this proves, solely, the perils of an abuse of speculative inquiry, and it is no argument against the just use. Free inquiry is very different from credulous acquiescence.

It is all important to be able to hold the mind suspended. Why should I leap to a conclusion? One error received may bar my access to knowledge for centuries. For I can have no belief that the laws which govern the development of our intellectual and moral natures in a future existence, will be different from the laws of mind here. As an error imbibed may consign us to ignorance and unhappiness for fifty years, it may for ten thousand fifties, or any other number. Truth is a treasure, to be obtained at any and all prices. Therefore, be exceedingly careful that you do not block up the avenue of the mind by obstructing it with any conjecture or theory, no matter from whom it comes, nor how plausible it may seem. Be content with nothing short of absolute demonstration and proof; philosophers, in natural science through this maxim alone, escaped from the labyrinths of ancient world-making.

A man may, and probably will be right in some things, and wrong in others. Probe every point, as if your very life depended on its strength. Modern astronomers did not take for granted that the moon obeyed the same laws of motion with the other planets, simply from analogy. They, indeed conjectured so, and made their calculations on that supposition; but had, they not demonstrated it, they would have thrown their theories aside, without the slightest scruple. Again, therefore, I say, learn to hold your mind suspended. It may not be necessary for you, on some points, to form a decided opinion at all; but it is absolutely necessary not to form such an opinion except upon sure and impregnable grounds.

Having thus delivered my sentiments in favor of a true, free inquiry, and against an inquiry or speculation, falsely called free, I shall notice certain objections which are made against freedom of inquiry in regard to social and Christian life.

It is thought by some, that had industrial association, on the principle of combined interests, been necessary or beneficial to mankind, our Lord would have established and ordained a perfect social organization.

I desire to know if Christ has not, in as express terms as could be uttered, declared the absolute necessity of unity? Has he not taught us to pray against temptation; and is not belligerent society one continued scene of temptation, and an exercise or education of anti-moral and anti-christian sentiments and passions? Has he not enjoined upon the strong to bear the burdens of the weak; and has he not exhibited to us the fact, that we prove our love to God, by exercising love to our fellow-men? I might cite a multitude of precepts and maxims of this kind, which he communicated to his disciples. It is unnecessary. The cross of Christ, itself, establishes the principle of Christian unity, with combined interests, and this doctrine formed the very life of the primitive disciples. But you are to bear in mind that social organization is a science of progressive growth. A high developement of it, requires a free state of society; or else Christian converts, could not, without violating civil and political institutions, combine themselves in social relations, as they would desire. It requires, also, skill in labor, with wealth or capital, and varied mechanical powers. The early disciples began at the foundation. Before other parts could be added, the church degenerated. Christ founded the principle, but did not detail the subsequent forms. Outward institutions are but means to conduce to an end; namely, Christian knowledge and love. Had he prescribed a form, our Lord would have made that form itself an end instead of a means; and then the disciples in existence at the time of our Saviour, would have been compelled to adopt it, whether civilly, politically and intellectually prepared or not. And every future generation must perpetually be required to retain it, although at some remote period, a still higher system of industrial association than is now proposed or suited for men as they are, may be discovered. Christ, therefore, enjoins no particular outward developement, but he does command and insist upon the eternal law of unity, making all men co-members one with another, of one body; and he tells his disciples to seek first the Kingdom of God and His righteousness and all things should be added. They were to seek, knock and ask;—and the promises were, ye shall find,—it shall be opened to you,—ye shall receive. Launching ourselves upon an eternal, universal and immutable principle, there can be no limit to our progress. But the onward career would very soon have been brought to a close, if the Lord had circumscribed us by an external form, confining our advancement to a single point.

This course of argument, would remove many objections which are urged by unthinking persons, against the truth of Christ. Why, it is inquired, did not the Lord remove all doubts and errors from the human mind, in regard to physiology, natural science, social and political organizations, and other subjects?

But how could this have been done? Was it possible for Christ, to begin his building in the air, and come down to the foundation; or was he to begin first at the corner stone and the foundation, and proceed thence to the top? Was he first to bestow upon us *all things*, before he should bring us to unity,—unity in Him, to each other and to the Father,—*the Kingdom of God*;—or was he first to bring us to this Kingdom, and then give us all things,—houses, lands, fathers, mothers, the arts and sciences, health, long life, wisdom and happiness? He tells his disciples, that he had many things

to communicate, *which they were not prepared to receive*. His spirit, he promises, should dwell with them, and teach them all things. Whatever we ask in His name, we shall obtain. *In His Name!* What does this imply? Not the petition of warring States in national belligerency, nor the equally hostile petitions of individuals in social antagonisms: but the combination of all christian benevolence, veneration and hope,—all casuality, comparison and the perceptive powers,—all destructiveness, combativeness and firmness with the other organs of individual men, united in one vast Mystic Body, whose indwelling spirit is the Lord Jehovah Jesus. To this new Adam it is, that dominion is promised. He it is, who is to re-enter into the Paradise of God, and eat of all fruits. Three hundred families of really Christian people, praying *in Christ*, might soon put a girdle round the earth, and suspend it in the balance of their hands as they pleased. Nothing could withstand their victorious career. And yet many millions of professing christians, substantially address these petitions to God,—“Oh! Lord God, only permit us to hate our brethren in *worldly* matters, to fleece and plunder them, to cheat them in bargains, and to take a hire for sustaining, indiscriminately, the right or wrong,—and we will be thy disciples: for we can agree with our brethren at the communion table, if they do not come too near us with hard hands and soiled clothes; but we love Mammon more than Thee, and unless Thou bestowest upon us, six days in the week, for the worship of our gods of gold and silver, brass and iron, wood and stone, we will not acknowledge Thee.”

Let us consider still more at large, the supposition that it was first necessary for our Saviour to set the world right in regard to physiological, mathematical, metaphysical and other sciences, before establishing the corner stone of the Cross of God. Reflect now upon the consequence. It would follow that the Gospel could be preached to none, except those who were already perfect in knowledge. What, then, becomes of the poor, and ignorant; of children, and persons of weak intellect? Again; what attainments might you be willing to consider perfect? Perhaps you would imagine civilization to be a state of perfection in intellectual science, compared with barbarism. Yet in some thousands of years from this,—or hundreds,—civilization will seem black as midnight. Take then an era of light,—say, ten thousand centuries from the present,—and suppose that Christ had chosen that standard as the proper measure of scriptural instruction. Do you not see the absurdity of the position? For first,—The Lord could not have commenced his mission to the Jews, without addressing them upon subjects altogether unintelligible to them! And secondly,—The very standard of intellectual light, which he should have assumed, would in the lapse of centuries, be no more perfect, compared with a future generation, than the Herodian Jewish age is, when placed by the side of the present. The consequence would have been, that Christ could never have set up his Kingdom. For when could he have proclaimed it? Only when finite man knew infinity! When men, without the Cross of Christ, should have become gods, then, and not before, Christ might have come to teach them the way!

So far from Christianity being opposed to free and extensive inquiry and investigation, in the very highest departments of knowledge, it demands them. Christ is a tree of life, always sending off branches and fruits, more high than those which have yet been developed; and these new growths originate from the free action of all our faculties.

Paul (1. Cor. 12. 8.) speaks of "the word of knowledge,"—or the science of "*Gnosis*."<sup>\*</sup> At the first propagation of Christianity, the term "*Gnosis*" was used by many to denote a deeper insight into the nature and inward connection of the various doctrines of religion. In this sense, "*Gnosis*," instead of being prejudicial, would, in connection with other christian graces, exert a general and beneficial effect on the development of christian life. Paul includes it among the gifts of the Spirit. Neander, in the paragraph just before cited, says, that "*Gnosis*, in the epistle ascribed to Barnabas, betokens that deep insight into the spirit of the old Testament," and the object of its economy, which was afforded by christianity.

But the spirit of christian inquiry, was very soon perverted by many persons and sects. The faithful Paul, in his time, had to contend against the corruptions of Judaizing converts, who endeavored to mix up the Mosaic law, with the Gospel. Another sect of heretics arose, principally from among learned and speculative Gentiles, who adopted the wildest principles in "*Gnosis*." Their rhapsodies and extravagances, caused "*Gnosis*" to be used in a bad sense; and the word "*Gnostic*" became synonymous with folly and a practical rejection of the Gospel of Christ. Without the slightest regard to sound judgment or philosophy, these heated visionaries brought the doctrines of our Lord into unnatural union with speculative Oriental Theosophy and Cosmogony, fusing christianity into a medley with the systems of Zoroaster, of Brahma and the Buddhists. "The view of religion, on which this *Gnosis* was founded, was the old Oriental system, to which, also, the (old) Platonic joined itself, as well as the *new*."<sup>†</sup> These temple architects, so far from building the altar of God, of unhewn stone, as commanded, did not admit a single element, into their edifices, which they had not, themselves, quarried from their own imaginations, and hammered and chiseled.

In the 3d century of Christ, came the Manichees, akin to the others. Manes, the founder of this sect, taught that "every thing which exists in the Kingdom of Light, has its counterpart in the Kingdom of Darkness. The dark earth stands opposed to the earth of light; and the five elements of darkness, are opposed to the five pure elements.<sup>‡</sup> The Sun, Moon and Earth, are living Beings, and have souls. The soul of Man, which is the offspring of light, endeavors to free itself from the limbs of the uncongenial Earth, in which it is confined, and to mount upward. The Earth, struggling to retain the captive, resists these efforts. Numerous living souls, which are confined in the dark bosom of matter, triumphantly burst their fetters, and develope themselves into plants, blossoms and fruits; thus winning for themselves a passage to liberty, through a subtle fragrance. Released from thralldom, these victorious essences soar aloft in freedom, and mingle in the pure and holy atmosphere. There such of them as are perfectly purified, ascend the ships of Light, of the Sun and Moon, and are conveyed rejoicing, to their native regions; but their less fortunate companions, who are

\* I need not say that "*Gnosts*" is a Greek word for "*knowledge*." See Neander's History of the Christian Religion, during the first three centuries, translated by Rose, page 239, where "*Gnosts*" is fully explained, and its rise and progress given. I may as well remark, once for all, that the observations in my text, on the Christian Sects, are derived from this work by Neander. I shall use his authority, without further quotation, except that occasionally I may refer to the paging in Rose's translation, in order to help the reference of my readers. But the whole Book deserves the careful study of every Christian inquirer.

† Neander 240.

‡ Neander 307. in note.

yet stained by mixtures with the hated earth, are compelled to undergo a new process of purification.\*

The religion of Manes, was the worship of Nature, under poetic images. And as Nature is the creation of the Supreme Being, and bears the impression of his character, it is evident that a religion of this kind, dressed up by Oriental genius in allegorical myths, must present some pleasing analogies.

Neander has instructive reflections on the early heresies, and the manner adopted by the orthodox churches, in meeting and resisting them. The desire for a *Gnosis*, is not wrong; the error is in the abuse, from a false pride in man, which puts our own weak intellect above the Revelation of God. A true christian *Gnosis*, proceeding from the foundation of the Scriptures, enlightens doctrines by the knowledge and love of God in Christ, shed abroad through the heart. But abrupt contradiction, can never persuade the erring, nor effectually stem the progress of false views.† Abrupt contradiction, which condemns the true with the false, so far from removing error, is more apt to provoke opposition, and facilitate the propagation of heresies, by arming the heresiarch with the appearance of justice, and permitting him to retain the advantage he holds by addressing the real wants of human nature. For the soul thirsts after knowledge, and will not consent to be tied to a place. Feed it with truth, or it will follow falsehood. To dispel darkness, you must communicate light.

Modern sceptics are disposed to complain, that Christ permitted so many heathen generations to pass before his advent. They would seem to have as much reason to allege that our Lord came too soon. But in truth, he knew his season. He came at the precise point, known to him in his infinity to be the best; neither too soon nor too late. The events which succeeded his coming, as well as those which preceded, were foreknown to, and foretold by him.

After the removal of the Apostles, you will perceive an immense difference in the strength of the Christian Churches. Infant man was to be taught to stand and walk. Reflect upon the mental condition of the people generally; unacquainted with learning; unaccustomed to argument or disquisition. The few who were learned, were inclined either to Judaize, or to Gnosticize. The multitude of believers had no recourse, but to appeal to the Divine word, to press it to their hearts, nothing doubting; to live as Jesus lived, and to die as he died. A realizing, practical, sincere Christian life, was their reply to their enemies, and to heretics. Some, indeed, adopted another course, and formed what they considered "*a Gnosis*" built on the foundation of faith; but even this was accused, by their more literal brethren, as being too idealistic, too much mixed up with new Platonism, and exalting philosophy above religion.

So far as we are enabled to judge by the records, which have been transmitted to this age, the purity of the primitive Church, was not a little corrupted, even before the close of the 2d century. A free royal priesthood and the spiritual temple, in Christ, were supplanted by the image of a Jewish Theocracy, and an Herodian altar. The degeneracy proceeded; and in the time of Constantine, greatly increased; and before the lapse of many ages, free Christian inquiry was an offence, for which a speedy death was a punishment entirely too slight and humane. God looking down from

\* Neander 309.

† The reader will see that I am using the arguments or words of Neander, page 324.

heaven upon the transgressions of his professing people, in due season, visited these iniquities by giving up the East to the dominion of the false Prophet, and the West to the empire of the Man of Sin.

How absurd and ruinous is the attempt to chain the mind to a stationary point, by debarring it from free, and even the most free and bold speculations in every department of knowledge. Man must advance or fall. Truth gains by inspection and discussion. No Pope nor council; no Synod nor Conference; no King nor Clergy, can unite men in Christian faith. Ignorance is not the mother of devotion, but of lies and superstition.

Truth being infinite, no man can see the whole of it; but we see more of it, as we change our place of view, and regard truth under every aspect. I cannot, however, change my place of observation, so as to stand in all parts of the universe, and make my own investigations at these points. Would it not then be a great advantage, if I could engage men, who might travel to all parts of the universe, and faithfully report to me what they see? Certainly, such sources of knowledge would be of unspeakable value. For, putting together the information detailed to me, and regarding, analysing, and comparing all the phenomena, I should enjoy the inestimable privilege of seeing God's creation, in its splendor and sublimity. But how insane ought I to be thought, if, as these observers come to make their reports, I should drive them away, or imprison, or slay them!

Such watchers, I have no ability to hire. But in the operations of free inquiry, they come to me of their own accord, and solicit me to receive the results of their explorations. Grant that some or many of them bring erroneous reports. Yet the very exercise of attending to them, enables me to form a habit of detecting the true from the false. And after a while, these observers, themselves, learn the art of using, with more accuracy, their instruments of vision. Besides, the children of truth, are distinguished by a family resemblance; you cannot, if you are sincere and attentive, long mistake them. They are naturally attracted into kindred groups, and proceed in an unending harmonious series; the same beautiful face, majestic mien, and graceful step in all. Peace and joy attend their procession, and faith and righteousness carry their banner, inscribed with the blessed Name of the Lamb of God, and the glad tidings of salvation.

Fourier, in addition to his thoughts on Industrial Association, has presented the world with a conjectural philosophy, distinct from the former. I am gratified to have an opportunity of examining his conjectures. I wish to have before me the views which his inquiring and active mind took of the works and laws of Deity, from the points of observation where Fourier stood. If other persons honestly employ themselves with equal diligence in making and communicating reflections, and the public, unterrified by free investigation, should, with the ability which they have, or might readily obtain, come faithfully to the task of judging of things by evidence and demonstration, the world would soon realize the happy maxim, "Truth is mighty."

I am not, and have never been a Fourierite. I call no man Master but Christ, whom I confess as my Lord and God. But I see in Fourier's Industrial System a practical organization of society, which, by associating in combined interests and action, the elements of past and present labor, and science, prepares a commencement for the education of the whole race of man in all their powers; for the liberation and elevation of woman; for the banishment of national and social war; for the subjugation and cultivation of the entire earth; for the acquirement and enjoyment of abundance



by every man, woman and child; for the annihilation of all slavery servitude and repugnant labor; and for the effectual propagation of the gospel of our Lord. I do not mean that his plan is already perfect. I see parts which I would wish to have removed or modified; and many motives to action, which he suggests, I would endeavor to supply by others. His system is like any other machine; it is a Social Machine; looking at it, I have not the slightest doubt that it is an immense and most invaluable discovery, and contains principles which are indispensable to the future harmonious advancement of the human family. It is a machine absolutely necessary to exist with, and accompany the progress of other machinery, in order to prevent mechanical power from destroying the workingman. This Social Machine, also, will have its improvements. But I see no portion of the actually industrial arrangements proposed by Fourier which might not be adopted with safety and advantage; leaving ourselves, free in the future to apply such alterations or amendments as experience might suggest. And this mode, I think, it would be much better for us to pursue. For Fourier has patiently and laboriously digested his plan, and the very action of the organization submitted by him, has a self-reforming tendency, and would peaceably work out its own imperfections and incongruities.

I shall speak, now, in regard to Fourier's conjectural philosophy. I believe, with Fourier, that the organization of Phalanxes will lead to universal associative unity, and that industrial armies, and the cultivation of the globe, will produce the wonderful and transforming physical effects which he mentions. It is delightful to follow these rational anticipations, and foresee the bright and glorious era, which our Heavenly Father has in reserve for mankind, when the meek shall inherit the earth.

The Christian marriage institution, consisting in the faithful union for life of one man and one woman, has, in my belief, its foundation alike in the law of nature and in the word of God. In Malachi, 2. 14—16, the Lord by His prophet, speaks on this subject. The question is asked, why did the Lord make but one woman for one man? for God had the residue of his power, and could have made as many more as he pleased. Yet, He made only one. And wherefore only one? The answer is, "that He might seek a Godly seed." The institution of marriage as God has ordained it in his Bible, is absolutely necessary for this object. As we cannot doubt that Nature and Revelation agree, we are, therefore, warranted in alleging that the christian marriage state is the best conducive to the happiness of parents and of offspring. Fowler, I believe, in his valuable journal, has shown the harmony between christian marriage and the phrenological constitution of man. In the present vicious state of society and depravity of human passions, the marriage relation is attended, in many cases, with unhappiness and abuse. But if men or women could dissolve the marital connection, except for the sole cause that Christ has declared, it is evident that the thoughts of sexual indulgence, increasing by habit, would enervate the mind, pollute the heart, and obtain, finally, a supremacy over the will, and destroy the race. In a right state of society, and when the parties shall enter into the relation of husband and wife from just motives, this holy institution, which God has chosen as the symbol of his own espousal to his Church, will more clearly manifest the benevolent and unerring wisdom of its Divine Founder.

The Pythagorean metempsychosis of men into brutes is exploded. We can see no good reason why man should be transformed into a beast, either for punishment or purification; for why should he lose, not only the con-

sciousness of his former existence, but the use of the rational and moral faculties, from the exercise of which, his redemption and cleansing are to be derived. I believe that metempsychosis into other *human* bodies, is as unsubstantial and unphilosophical as the other. It cuts off the line of consciousness, and withholds from the agent a view of the connection between his former works and the consequences. It may be replied, that when the soul shall enter into a superior state of existence, it will know the occurrences in its former and subordinate periods; and the conditions of sleep and waking are given as instances of an analogous proceeding in nature. But why should we build a theory on these insufficient data? In the absence of full proof or testimony to establish the doctrine of metempsychosis, it is unphilosophical to believe it. And as regards a higher state, returning to us a recollection of former occurrences, this might as well be alleged in defence of metempsychosis into brutes, plants and stones, as into human bodies.

On the supposition of matter and souls being eternal, it is undeniable that souls now existing on the earth, had a prior existence? But what authority have I for asserting that I have existed from eternity, and that I am not a creation by the Lord, but an emanation of his substance? All of the conjectures of Fourier, without exception, relating to the souls of stars, the nature of the soul of man, the manner of our immortality, the doctrine of emanations, and the kindred subjects I regard as not being supported by evidence.

In an argument which I had with a friend, it was thought by him, that the Bible proved the prior existence of John the Baptist; for Elias the Prophet was promised before Christ, as the messenger to prepare our Lord's way, and this Elias was John. But on turning to the record of John the Baptist himself, in the first Chapter of the Gospel by St. John, you will see the Scriptural account. 'The Jews sent Priests and Levites from Jerusalem to John to ask him, "Art thou Elias." He answered, "I am *not*." And yet he adds afterwards, "I *am* the voice crying in the wilderness, made straight the way of the Lord, as said the Prophet Esaias." This proves to me that, the Elias promised, was a Prophet, not *identical with*, but only in the spiritual character of *Elias*, and of whom Elias was the type.

The conversation between our Lord and his disciples, at the opening of the eyes of the man blind from his birth, as related in John, Chapter 9, is also depended on as a proof of the doctrine of human metempsychosis. "Who did sin, this man or his parents, (the disciples asked,) that he was born blind." "Jesus answered, neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." The question of the disciples implied their belief, either that the man had sinned in the womb, or that he had a prior existence: and probably this was a popular belief. But before the illumination by the spirit of the Lord, those disciples were common unlettered men, and not remarkable for sagacity. The substance of the reply by our Lord, was simply this: The cause of this man's being born blind, was no sin, but that the works of God should be made manifest. Even if there was a popular belief, as is supposed, favorable to human metempsychosis, the answer of our Lord neither admits nor denies its justness. It was not, in my apprehension, incumbent upon the Saviour, to excite discussions, or raise parties, by the agitation or combat of popular errors of this kind; nor does he appear to have adopted such a course; on the contrary, he confined himself to the object of his mission, as foretold in the Sacred Books.

The argument in behalf of Metempsychosis, derived from the consideration that men who improve the earth, should actually come back personally to enjoy the fruits of their labors, has no force in my mind at all. For whether they return bodily to eat bread, drink wine or water, and gather fruits from the trees and shrubbery of their own planting or not, they will certainly know and see the benefits to the whole race of man, which they have been instrumental in promoting; and it is impossible for any one to do good, without reaping the reward in his own bosom. Our destinies are all tied together. I mean not in the sense that we are all only different incarnations, or emanations, of one universal all present soul; for I do not hold that doctrine. But we are brethren, and have one Father; our interests are one; and we are united by sympathies.

It may now be seen, that I differ in opinions and conjectures, from Charles Fourier. But a most important question remains. Suppose that I am right and he wrong, would this difference warrant me in denouncing his memory and works, as those of an Infidel and heretic? Reverse the supposition. Say that he is right and I wrong. Who shall judge between us? Would I not deem it unchristian, if I were reviled for my honest speculations and conjectures, upon subjects, not submitted for practise, but only for inquiry and research? The Cross of Christ is not mental science. But all through the Scriptures you will find, that pure and undefiled religion, is love; the Cross of our Lord, is the supremacy of the higher sentiments over the lower; it is a life and death to ransom the lost, the weak, the blind, the ignorant, and the sinful. That men should be identical in their mental speculative features, was, I conceive, no more desired by our Lord, than that they should be identical in physical stature and face; in the color of their eyes, the form of the nose; or the hair and mouth. A world, all the inhabitants of which should be identically the same in physical form, stature and expression, would, no matter how perfect that standard might be in itself, cause us to shrink back, as from a deformity. As no man can see all of God's truths, the Lord is pleased, by the diversity of his creation, and the constitutions of different minds, to develop an assemblage of endless variety, which, by a harmony in fraternal and connected interests, is made conducive to the general welfare.

I presume I need not repeat, that Fourier's conjectural philosophy, is put forward *only as conjectural*; and that it is distinct from his Industrial Association.

It is incumbent on the world now, at length, to adopt some correct notion of toleration. For centuries, the churches have been warring about abstract speculative metaphysics. Free toleration has been unknown. The holy Fathers of the Inquisition, the Protestants of Geneva, and the Pilgrim Fathers of our own land, were alike ignorant of it. The consequence is, the Scriptures have remained a sealed Book; and over the whole land we see oppression and suffering. But when opinions shall be left free, and the emulation shall be, who may be instrumental in performing the most good to our fellow men; when we shall exhibit how much love we have to God, by doing to the least of our brethren, the kind offices which we should render to the Lord, if he were personally present and needed them, it is quite easy to conceive, that, before the lapse of a long period, want and misery would be banished—the captive and the convict be redeemed, and mankind be, universally, made happy in knowledge and Christian faith!

## CHAPTER IX.

### MAN AND NATURE.

There is but one God, all-wise, powerful, and harmonious. What we call nature, is the work of this one God. The creation of any mind, has a relation to the character of the mind creating it, and reflects its image. Properly seen and considered, all nature, or creation, reflects the image of the Divine Maker. And as the mind of God is at peace with itself, or in harmony, universal creation, as proceeding from the hand of God, and destined by him to an ultimate design, reflective of his character, is at peace and harmony, in all its parts. Seen in isolated and disconnected views, there is a difference, and apparently an opposition. But considered as one great whole, it is an image of God, and bears upon its relations an universal analogy, distributed into series, groups and individuals.

We are taught in the Holy Scriptures, that God made man in the image of himself. If man is like God, God is like man. But all creation reflects the image of God, and is at harmony with him, and with itself. Things like the same Being, are like each other. Universal creation reflects the image of God. Man is made in the image of God. Universal creation, therefore, properly seen in all its parts, is reflective of the image of man, and is at harmony or peace with man.

Man is a little world, a microcosm. He bears within himself, by the creation of Jehovah, an impress of the Godhead, of which outward nature, when seen in all its parts, as one whole, is a reflex.

But the character of man, as it exists now and has been, since the fall of Adam, is not in harmony with God, nor nature; but at war with both: and therefore, all the relations of sinful man, are at universal discord. All his thoughts, words and actions in this antagonistic state, are totally subversive and depraved. Seen in reference to a certain straight line, other lines may be more or less divergent from a parallelism; indeed, when considered solely for a short distance of their courses, some may be thought nearly parallel; but when extended indefinitely on either side, they cross or cut the supposed standard, and diverge the more, the more they are prolonged. Thus there is none good but one—that is God; and no one is relatively good, but he who is engrafted on the righteousness of God; for, however, he may appear to pursue the course of the Almighty, he actually opposes or crosses it, unless, through faith, he conforms himself to the righteousness of the Most High.

Righteousness cannot be judged merely by an external act. If, when walking in the street, you see a man suddenly fall down in an apoplectic fit, and you, being a physician, hasten to his assistance, and finding it to be your own beloved father, take your lancet, and in your alarm and hurry, attempt to open a vein, but actually strike an artery, and your father dies *from this cause*, you are not a murderer. Your father would have recovered had you done nothing to him; but your dissection of the artery is his

death. Will the tremor of your hand, caused by the excess of your filial affection, stain you with the crime of parricide! No! In the sight of God, you are as if your father had lived by your act. But imagine a like occurrence with these differences: the man, instead of being your father, is one against whom you have an enmity; you fear that if let alone, he would recover from the apoplexy; and to make sure of his death, you intend to strike an artery, but in your haste, you open a vein, and the man whom you hate, recovers. Had you done nothing to him, he would have died; but your excess of enmity, by the hurry in which it threw you, has saved his life. If you keep your own counsel, and profess that it was your design to restore the man, you may receive the plaudits of the world for magnanimity. But God, who knows the heart, pronounces you a murderer. So true is it, that out of the heart are the issues of life.

Christ, in speaking to his Disciples, says: "whosoever shall give to drink unto one of these little ones, a cup of cold water only, *in the name of a Disciple*, verily I say unto you, he shall in nowise lose his reward."

Why is it said, if any one, as a Disciple of Christ, or "*in the name of a Disciple*," does this, he shall not lose his reward? What matters it, in *what* name he does it; is not the act just as good?

You see that woman? How gracefully and splendidly attired! Her face, the index of her heart, breathes love. Crowds of admirers attend her steps, and live only in her favor. A beggar passes. He need not solicit. She throws him a guinea. Naturally, she is a person of the most affectionate disposition and suavity, and she really takes pleasure in bestowing alms. Shall this noble hearted woman, whose instinct it is to do good, receive no reward for her kind actions, because she does them *freely*, and not *in the name of a disciple*? While you miserable prude, who loves gain, and by nature, never would have done a generous deed, is promised the divine benediction, because, forsooth, she doles out her charity *in the name of a disciple*!

Such is the language of sceptic moralists, who speak, they know not what.

The generous woman, who engages your sympathy, does, what you call good, when acts of that kind do not conflict with her selfish love of pleasure. But if that beggar stood in the way of her sensual gratifications, she would trample upon him; or serve his head up in a charger. All the ties of nature and integrity she has broken. She has brought misery upon her house. Her father and mother have died of a broken heart, from grief produced by her disobedience and profligacy; her husband she abandoned, and her children she has consigned to infamy and pollution. She does, and must receive a reward for all her actions; and for what you call her generosity and nobleness of heart, as well as the rest. For her mental condition is the result of her whole character. But she is a daughter of perdition, and no holy blessing can descend upon her head, until, *in the name of a disciple*, she turns to Him, who is the Lord our righteousness.

And this other woman, whom you call a prude, because, through the faith and love of Jesus, she regulates her life by the rules of propriety and virtue, has attained, *in the name of a Disciple*, a treasure of eternal and ever-increasing purification and happiness. She bestows charity, even where her selfish instinct prompts her to withhold her hand. Nor does she wait until she sees the beggar by chance passing, but she hunts out the abodes of poverty and vice, and administers to the necessities of the famished body and soul. By her advice and example, and by applying the gentle and healing words of the Lamb of God, she brings the trembling and stricken

mourner to the mercy-seat of the loving Father of all, and is made instrumental in winning souls from death to holy peace. Her hand smoothed the pillows of the parents of that very gay and generous lady, whom you have so much admired, and she is now seeking out the offspring of the guilty woman, in order to save them from a life in sin, and to discharge towards them the charities, which, in the name of her God and Saviour, she owes to the whole family of man.

The Disciple, then, you perceive, *must* receive a Disciple's reward. Every *principle* brings its own reward. The principle of a disciple must bring the reward of peace and holiness; and any and every other principle, but this one, militates against God. If extended, you would perceive that the line of any righteousness, except that which proceeds from faith in Christ, must cross and conflict with the good of man, and the will of our Heavenly Father.

Now, then, you must admit, that in order to be righteous, it is absolutely necessary that we be engrafted through faith, on the righteousness of God. And this we must choose for ourselves. For righteousness is the free act of a rational and voluntary spirit, acting for itself, and not by compulsion. But how could we choose it, if it were not placed before us for our choice? It is true, the Deity has spread out his creation, which is a mirror of his character. But we see very few parts of that creation at once. And grant that we could see the whole, at any one time, existing, yet other parts will be developed in future ages, and all are connected. How then can we ascertain the ultimate will of God, solely by studying Nature? By regarding the law of Nature in certain beasts, we might suppose that Nature favors promiscuous intercourse. By considering other laws of Nature, we might imagine that the strong should devour the weak. In short, feeble man, looking solely to Nature, might live in infinite duration, and never be competent to learn the ultimate will of God: for Nature, through infinity, will be developing itself more and more.

A finite machine is placed before you; although you are a finite man, your own powers of comprehension may understand the object of a finite machine. You may discover it. You might learn it, however, more quickly if the maker stood by you and revealed its use. But say the machine is infinite; how then can you, a finite being, comprehend its ultimate design, unless the Creator in addition to calling you to the inspection of it, should condescend to reveal his purposes? Yet when ascertained, you will find that Revelation and Nature speak one voice.

Sin is not a creation of God. It is an act of a free, moral and accountable agent, choosing darkness and rejecting light. It is the abuse, or misuse of our faculties.

In order to reconcile man to himself, God,—the eternal God and Father of heaven,—himself came down upon the earth, in the body of Christ. In that incarnate form, he occupied the relation of a Son to himself, and a Brother to man, made under the Law; and lived and died for the world. When we know Christ, we know God, because Christ is God. The image of God in the incarnation, life and death of Christ,—in other words, in the love of our Saviour,—is the divine image of which the creation, called the natural universe, is reflective. When we are in Christ, we become reconciled to God, and in proportion as we put on more of this image of the Father, we are united more and more in universal and entire harmony. But out of Christ, all our relations to God and Nature are depraved, subversive and discordant.

When I speak of our being in Christ, through faith, I do not mean solely a metaphysical or speculative knowledge. Christ is a light that lighteth every one that cometh into the world. *Before Abraham was, I am*, he said. If any man speak a word ignorantly against the Son of Man, it shall be forgiven him: for are we to be condemned because we are not scholars, nor metaphysicians? True it is, every condition of knowledge has its stream of life resulting from it, as a river from a fountain,—or an effect from a cause. There are many mansions in heaven; in other words, there are many departments of truth! He who is in the highest love,—and, as a matter of course, his actual love will be modified by the purity and extension of his speculative knowledge,—is in the highest heaven. And those who are in the highest heaven, always make themselves servants to others, to bring them upward.

It was no more intended that all men should think or speculate alike, than that all men should look, or have voices alike; or that all leaves of the forest, or all stars of the heaven should be alike. Our harmony is the union of variety. If a person believes Christ to be the Messiah of God, and lives the life of Christ, for the salvation of his fellow men, he is a Christian, although he may differ from me or you, in the manner of his belief. And if, from a misconception of the person and office of Christ, he speaks some things ignorantly of him, but yet through faith in him, as the Messiah, lives the life of Christ, and sins not against the Holy Spirit, or the law of love, it shall be forgiven him. Both in the Mosaic and Christian worlds, or dispensations, I believe this was and is the doctrine of our Lord. Other things being equal, the higher knowledge would beget the higher love; for there are, as our Saviour informs us, many mansions in his Father's house.

Let us pause now, and reflect upon the consequences of these principles in regard to Nature and Industry.

I will repeat some of them, that we may have them before us, in one view. Man was made in the image of God. What we call Nature, viewed as a whole, is in harmony with the image of God. Inanimate and irrational nature, not having intellectual and moral life, does not bear the image of God, in the sense in which it is said that God made *man* in His image; but as the natural world reflects the image, or the power, wisdom and goodness of the Creator, it would be at harmony with man, if man had remained in the image of the Father. In that case, Nature and Man would be at unity.

Does it not follow, that by putting yourself at unity with Nature, you put yourself at unity with God? But how shall we know the design of Nature? Did not you assert, some place above, that without a Divine revelation, no finite being could comprehend the ultimate design of the Deity, from Nature alone?

Certainly, I did. For can the finite comprehend the infinite? But have we not got that Revelation? It began at the first fall of man in Adam, and continued until the rising of the Sun of Righteousness in Christ; and now may shine even with more glory than ever. For the clearness of the Revelation of God, does not grow less, as mankind advance, but it becomes greater. Through all the pages of the Divine Book, these Gospel words are heard, with increasing distinctness,—Seek first the Kingdom of God, and his righteousness, and all things shall be added: Be ye one in Christ, and ye shall inherit the earth.

The holy and unitary productive industry of man in Christ, is the action of a mind renewed in the image of God, working upon Nature, which re-

flects the image of God, and is at harmony with the Divine mind. Productive industry, therefore, should be attractive and pleasurable. But far from being so, it is repugnant and laborious. What is the reason of this repugnance between industry and Nature? It is not founded in the original law of God. But is the curse of disobedience.

The greatest and most valuable discovery, which a created mind has made, from the first record of time, to the present day, is that of Charles Fourier,—“*Attractive Industry*.” He announces it, not merely as a fact, such as a blind sentimental feeling, or love of Nature, might suggest, but as a demonstrative scientific proposition. The principia of industry of Charles Fourier, will as certainly usher in a new era, and introduce harmony into the industrial world as the principia of Newton, were effectual in demonstrating the order of the heavenly bodies. We have already entered upon a new epoch, in the destiny and history of the human family. It began with the discovery of the Frenchman. This Nazarene, who sought the truth in industrial science, God has chosen as his instrument for putting to shame the sanctimony of a false Church Hierarchy, who *professed*, but *did not*.

The above arguments obtained from Fourier, to prove the analogy between man and nature, do not fully exhibit his views. And again I must remind the reader, that I am not setting forth all the doctrines of Fourier. I modify my expressions by my own views of truth. Let no injustice be done to Fourier by considering my sentiments, or imperfect details, as an exposition of his system. I have not the talent nor the knowledge to write a Fourier-digest. Nor, I freely state, have I the slightest disposition so to do. I differ from Fourier totally upon many points of high moment. He believes nature to be an image of the Creator, in a different and higher sense from what I do: for he believes the stars are passionate and intelligent Beings; and if I mistake not, of a higher order than the men who inhabit and derive their subsistence from them. Nor do I know that I accord with Fourier in any one of his three principles, “Series distribute harmonies,” “Attractions are proportional to destinies,” and “Universal Analogy.” In regard to the Serial Law, I am not aware of the extent of Fourier’s meaning; nor can it be expected that I should be; therefore I cannot say whether I agree with him or not. Attractions permanently acting, must produce their effects upon the destiny or permanent condition of the individual. But suppose I feel an attraction for imperativeness or acquisitiveness, does it follow from this, that it is my destiny to be a commander, or a wealthy possessor? To-day, I may have an attraction for command; to-morrow, I may become entirely changed in the principle of my actions, and may have an attraction to submit myself to the command of others. I cannot say that all the attractions in my spirit will be permanent; nor, if they were permanent, that their relative energies and combinations will remain the same. If, indeed, passions were a quality of a material soul, highly subtilized, and acting from physical necessity, as the motion or rest of ordinary matter is determined by gravitation, then if many souls were massed together, or placed near to each other, their passions or attractions would, literally and absolutely, be in proportion to their destinies. But I do not think that this is the opinion of Charles Fourier concerning the nature of souls. In reference to the third principle, namely, Universal Analogy, while I have no doubt about the existence of an Analogy, I am not enough informed to assert that there is such a continuous connection between all the departments of creation, that the results which we see in some, are phenomena



of one and the same impulse acting in all. It may be so. I do not deny it. But I do not know that it is so. Anger or intemperance may actually give birth to a flower, or impart a color to it. Whether it is so or not, I cannot say. The subject is all-important. It deserves our most serious study. These things may be ascertained; for all truth is knowable in its own nature; the only difficulty is in the disproportion of our talents or opportunities. But a principle of this kind may, in time, be tested; and until then, I shall withhold my assent from it.

I do not mention any of these points from a hostile feeling towards Fourier. So far from it, I shall ever, with pleasure, remember the unspeakable obligations of the human family to him. Neither am I competent to do justice to his philosophical views. But I cordially recommend them to the diligent examination of every one. Be not afraid to search, and to prove all things.

Spurzheim, I think in his book on education, but certainly in one of his works, has an excellent remark concerning the progress of the human race. Some reformer, far in advance of the world, goes ahead, stands on an eminence, looks back and invites the people to follow. Persons range themselves by his side and form a school, sect, or church. They look back and invite the people forward. The people *do* follow, perhaps slowly, but with certainty; for the law of eternal progress is invincible. After a while, the public, having reached the eminence of the reforming sect, attempt to pass. Then begins a struggle. The sect, church, or school, still looking back, are opposed to a further movement onward. But the law of human progression prevails, and the founders of sects, looking backward, are thrown from popular favor and left alone.

Fourier expressly guards his disciples against such a disposition. He desires no one to call him master; but to follow truth in the same spirit of free inquiry with himself. Such too, are the injunctions of the disciples of Fourier. Let us not forget these good and necessary admonitions; but while we award to Fourier the honor due him, and which cannot be too much acknowledged, for the brilliant discoveries he has made, let us march on in the untrammelled career of free experimental inquiry, and Christian Social Science will then proceed on a secure basis.

It is not improbable, as is said by some, that as the type of the Christian religion, is found in the Mosaic institutions, so the type of a Christian Social System will be discovered in the Mosaic social arrangements. I can form no opinion about this, as my acquaintance with the subject is not sufficient. To me, however, it is certain, that no king nor priest, in a true state of society, can stand between us and God. The Lord, by Samuel, (1 Sam. 8. 11—18,) told the Israelites what would be the character of a king, if they would have a monarch to reign over them. They insisted upon having a king, and the consequences were such as the Lord declared. So in my opinion, it will always be. We must acknowledge Christ and none but Christ, as our King and Priest; and all men are brethren, with different talents and qualifications, which, in the mystic body or temple of Christ, called the New Jerusalem, will be manifested, by their action, for the common good. When mankind shall truly seek the Lord, and be taught by the Divine Spirit, as will be the fact when we study our own hearts, and judge ourselves by the word of our Father, then shall we be able to discern the characters and fitness of the members of the human family, and award to each, the place in the Spiritual Temple, for which he is best adapted. In this sense, it may be truly said, that *attractions are proportional to desti-*

nies ; for certainly the Creator has designed each person for his particular station ; and in this understanding of the doctrine, I fully accord with Fourier. I do not doubt that the government of Jehovah, is one of love or attraction, and not of force.

## CHAPTER X.

### FOURIER'S ATTRACTIVE INDUSTRY.

This is the cardinal point in Fourier's discoveries. If a science can be discovered whereby industry can be made pleasurable in itself, slavery and servitude cease. Fourier has actually discovered this science.

Why should not industry be pleasurable ? We have no enjoyment except that which arises from the activity or exercise of some one or more of our powers or faculties. Bodily and mental exercise, each produce a pleasure. Mere intensity of action, is not repugnant. For boat and horse racers, fox hunters and other sportsmen, have their joy in it.

But productive industry, as society is now constituted, is mostly repugnant. What are the causes ? We may enumerate among the reasons the following : First ; Working people are compelled to work in company with persons, towards whom they are not drawn by their own free choice. Second ; They work at employments for which they have no taste. Third ; Their labors are too long continued. Fourth ; They have not sufficient variety in their employments. Fifth ; Their working-shops, or rooms, and their dresses, are unpleasant and injurious to health and comfort. Sixth ; Machinery works against them, and reduces wages to a starving point. Seventh ; They must work so long, to obtain a scanty support for themselves or families, that they have no time for mental and moral recreation and improvement. Eighth ; The more wealth they create for their employers, the worse their own condition eventually becomes ; and they know that the profits of their industry, do not remain with themselves. Ninth ; Owing to the above causes, productive industry is held in disrepute, and persons employed in it are not admitted into the stations of society, for which they feel that nature intended them. Tenth ; Men grow suddenly rich by fraud, violence and speculation ; and the slow path of honest industry is shunned. Among these and the like causes, you may find the reasons for the repugnance of productive industry.

Dancing is not repugnant ; but cheats many souls to Satan by its enticements. Place dancing under unnatural relations, like those which accompany productive industry, and see if the effect is not the same.

A mother says to her daughter, Eliza you must not dance with Edwin again. Heretofore you have chosen your own partners and company. But it shall be so no more. You shall dance with old Benjamin, who is lame, blind of an eye and bald. Neither shall you wear decent clothes, but be dressed in old garments, smelling of stale oil, and plentifully sprinkled with cotton fuz. Your dancing room shall be badly ventilated and illy provided for comfort. You shall begin your dancing early in the morning, and dance

up and down, and up and down, twelve hours each day. Thus it shall be for weeks, months and years. Would not Eliza say, I thank you, mother, I had rather go and work in a Factory!

Productive industry, rightly organized, should be more pleasurable than any of the diversions and games, which now form the delight of the fashionable circles. Because those games, in themselves, have nothing useful. But productive industry, rightly conducted, exercises the body, mind and heart—it is the work-shop and worship of God. Yet men, by a false state of society, have surrounded mere pastimes with organized relations, which convert them into the deceitful and alluring snares of Satan; whereas productive industry, by organizations of a different character, is degraded into repugnance and servitude.

As there is a harmony between man and nature, there must be a harmony between industry, which is the action of man and nature.

The mere fact of a self-seeking instinct in the nature of man, does not unfit him for harmony in industry and society. On the contrary, if it were not for this instinct for self, man would not be suited for industrial and social union. You take a stone, press it with your hand; it is very hard; you cannot separate its particles by the action of your fingers. The particles of stone seek their centre. If it were not for that self-centre seeking of the atoms of the stone, matter would be destitute of the attraction by which the world is upheld. Selfishness in man ceases to be selfishness, when the instinct coincides with the centre of the good of the universal family. Then selfishness becomes self-love; a self-love, which beholds a co-member of one body, in every individual of the creation.

Man is connected with the external world by the five senses—taste, smell, sight, hearing, and touch. These are the sensitive passions or faculties.

He is connected with his fellow men in groups, by four feelings or impulses, called affective passions. In order to explain these affective passions, I avail myself of the words or ideas of Parke Godwin in that very clear and instructive treatise, “A Popular View of the Doctrines of Charles Fourier,” page 46. From the same work, also, I shall derive my explanation of the distributing passions, or the tendencies to series.

“An assemblage or group of persons possesses a different quality, according to the cause which has determined its formation.” This cause may vary, because men are drawn or attracted into groups or companies from feelings either of *equality* or *inequality*. Even where men are not personally equals, but are drawn together by a friendly regard, which abolishes distinctions and inequalities, it is a group of Friendship. Friendship, then, is a group which is formed “without taking into account *any* of the natural inequalities.” Where persons are *unequal*, it arises from one of three causes. First, difference proceeding from property, talent or worth; second, difference in sex; and third, difference in family or consanguinity and affinity. Here, then, we have four groups of people, distinguished by the causes which bring them together or unite them.

First, a group formed without reference to natural or other differences, called a group of Friendship. Second, a group in which persons of unequal property, talent or worth, are attracted by their own desires, with the intent that the inferiors may be drawn upward to their superiors. Call it, if you please, the group of Ambition, although this term does not express the right meaning. We have no proper word. It is a group for Advancement or Ascending. Third, the group formed by the tendency of the sexes to love

each other, and to unite themselves in marriage, called the group of Love. And, Fourth, the group formed under the influence of the parental ties, being the family union of individuals, or the group of Familism. The reader will see these things much better, and more at large explained, in Parke Godwin. Each one of the four affective passions which is employed to give a name to the group, comprehends under it many varieties of sentiments, instincts and faculties, so that the whole phrenological constitution of man may here be developed. Men, if not equal, must be unequal. And if unequal, they must be unequal in one of the three ways mentioned.

You may perceive in such groups or companies the strong impulse and delight which would attract the members in harmony and freedom. Urged by their sensitive instincts and their relations to the external world, to procure and provide the necessaries, comforts and luxuries of life, the members of a natural industrial association would be drawn towards each other in harmonious and affectionate groups, chosen by themselves, or appointed by nature, for the common benefit and exaltation. The good of each one would be the benefit of the entire society; and the centre of individual and universal happiness would correspond. Voluntary groups would be formed, to pursue every needful or desirable branch of industry, to cultivate every department in the arts and science, and to clothe the heart with the treasures of moral and religious instruction and improvement. Groups and sub-groups, larger or smaller, and united as occasion might require, would be incited by friendship; by the desire to advance themselves in property or physical perfection, benevolence and wisdom; by connubial love, and the endearments of blood, affinity and adoption; thus presenting a spectacle as different from the repugnant workshops toiling fields, and "*striking*" factories of the present day, as the music of heaven differs from jarring discord.

We have now named the five sensitive and the four affective passions.

In addition to the above, there are three other divisions of the passions, called the Distributive or Societary. The tendency of these Societary passions is to distribute the groups into general society or Series. This will appear from the following explanation.

Groups must be so distributed or organized that they shall have some harmonious and unitary connection. Nature must be consulted in the formation of these series, as well as in the formation of the groups themselves.

There are only three relations which groups can sustain towards each other, namely: either, first, hostile; second, friendly; third, indifferent. For instance, a person engaged in one occupation may desire that the group in which he is connected, may be brought into contact with another, either first, because he wishes that his group may measure or try strength or skill with a rival group; or secondly, he desires that his group should accumulate and combine its exertions or power with a friendly group, without reference at all to inequality; or thirdly, he is indifferent either to the rivalry or friendship of another group; but should he occupy himself too much in the same labor, or too long in company with the same persons, he might become wearied and languid; therefore, he desires a change. We name the Distributing or Serial passions; first, Rivalry; second, Accord; and third, Diversity. Fourier calls Rivalry the cabalistic passion; Accord, the composite; and Diversity, the papillon or alternating. The tendency of the cabalistic or rival passion, is to contrast by emulation; the tendency of the composite or friendly, is to exalt by enthusiasm: and the tendency of the papillon or alternating, is to interlock and please by variety.

Members of a Phalanx or Association, having united themselves with one

or many groups, for industrial occupation, according to their own inclination, are afterwards, in groups, distributed into society, or serial relations, by the action of the three serial passions, which I have just named. Thus Fourier divides the human mind into twelve passions, viz: five sensitive, four social, or affective; and three serial. The serial passions, as they connect all the groups together, in such a manner as to combine their strength, exalt their energies, and impart an unceasing variety and pleasure to industrial occupations, may be said to unite the members in one, and to form of all humanity, an harmonious organism. The sensitive passions, we may consider selfish. I do not mean in any bad sense; but only, that their gratification does not necessarily imply social fellowship. In a right state of society, however, they are made powerful incentives to the affective passions; whereas in isolated society, they destroy and subvert the affections. In these general divisions, there are, as already intimated, many kindred sub-divisions: thus as Parke Godwin says, in a note on page 47 of his book already quoted, in "Hearing is found the desire of music; which may again be divided into the desire of harmony, the desire of melody, the desire of symphony, &c., &c.; and so, with the others!"

As the sketch, which I have offered is entirely insufficient to convey a right conception of the beautiful industrial system of Fourier, I invite the attention of the public to Fourier's own books, or if those cannot be had, to the compilations and popular views, to which I have repeatedly referred. Albert Brisbane's works are exceedingly comprehensive, perspicuous, and instructive. He is, I believe, the originator of the Fourier industrial movement in the United States; and is worthy of the highest praise not only for his intelligence, but his manly exertions and perseverance in the cause.

The government of an Association rightly constituted, would be as free as the self-government of a rational and upright individual, left to his own direction. Each group would choose, from its own body, its own leader or foreman; who might keep the time-book, and enter the work of the members of the group: he would, most probably, be selected for his superior skill and ability in work. For where industry is rendered attractive, and a means of social delight, no one seeks to skulk from it, any more than he does from a festival or a pleasure party. The different departments of industry, are classed in divisions to suit the locations and occupations, of the associations respectively; for in this matter, each Phalanx would judge for itself. Suppose that there are five departments of industry prosecuted in a certain Phalanx;—namely, First, domestic industry (having relation to the household occupations);—Second, mechanical employments;—Third, manufactures;—Fourth, agriculture; and Fifth, gardening and orcharding. I only suppose this as an example. Each one of these large divisions of industry, is a Series, comprehending under it many sub-series and groups. The leader of each one of these five large divisions, may be chosen in conformity with arrangements in the sub-series and groups, comprehended in that division. These five chief serial leaders, might form a Board of Industry. The Arts and Sciences, would also be arranged in series, sub-series and groups. In the arts and sciences there are three great serial divisions; First, the purely intellectual; Second, the moral and religious; Third, such as have regard to physical or natural subjects. The groups in these departments, also, would choose their own leaders or foremen. Each great serial division would have a chief, making three serial chiefs in the arts and sciences, chosen under regulations in the sub-series and groups comprehended in each respectively. These three serial chiefs might form a Board of Science.

Another Board to be called a Board of Finance, to consist, say, of four members, might be chosen by the votes of all the members and stockholders interested in *past* and *present* labor, in such manner as the Association may agree upon; and this Board might have the direction of trade and finance. These three Boards making 12 persons altogether, might constitute a joint council for the Association. The members of the Association might choose their President, Vice President, and other officers, in any way they think proper. For concerning the whole of this matter of government, the points which I have mentioned, are not stated by me as the most proper modes. Each Phalanx has its constitution as it pleases.

In regard to the distribution of profits, the harmonic principles of Association will lead to peaceable and just results. As productive industry ceases to be labor, and is made a pleasure, all persons are attracted to useful occupations. Every member is guaranteed a comfortable subsistence, and in addition to that, all, if they choose, may become wealthy. The economies of Association are so great, and the advantages of machinery operating for, instead of against the workingman, are so immense, that Associationists, should they devote themselves to greedy gain, might amass treasure enough to build their walls of silver, and roof them in with gold. But better dispositions will animate them. And they will devote that time to the culture of the mind and affections, which is now engrossed by the demands or fears of physical want.

The net profits are distributed among labor, capital and skill, in such proportions as the Phalanxes may respectively determine. By reading the remarks of Fourier upon this subject, you will perceive that there is a self-executing principle in his manner of distribution, which prevents inequity or disagreement. Fourier's plan, also, ensures a proper attention to each department of industry. For if the members, being entirely free in their choice of employment, should group themselves in such a way as to leave some necessary part of business unattended to, they are re-called to the points where they are wanted, by the lever of distribution. By diminishing the dividend appropriated to particular kinds of business, where the workingmen are too numerous, and increasing the sum allotted to other occupations where the workingmen are too few, a just equilibrium is maintained.

Antagonistic and subversive society, called civilization, has unwisely rendered the central tendencies of the selfish or sensitive passions at variance with the centres of the affective sentiments. Association unites them, and makes it the direct personal and selfish, or sensitive interest, of each member, to be true, faithful and exemplary in every relation of life. Civilization scatters families, and creates variances between the father or mother, and the son-in-law or daughter-in-law. Association retains the whole family in an affectionate domestic circle, and increases the happiness of each member by the number and variety of the ties. Grand-parents, parents, children and grand-children, live in happy union, and need never separate, until their Father in heaven call them hence. When they finally depart, they enjoy the assurance that the friends and relations whom they leave behind, have a sure home, faithful associates, and ample support. Civilization educates but a few faculties or powers of the mind or body; but association draws out and develops every faculty, sentiment and power in a right subordination, the lower to the higher, and in the lapse of a few generations, will exhibit a race of people on earth, formed with such symmetry of body and highly intellectual and moral organizations, that they will seem, in comparison with the present inhabitants, to have descended from heaven. Every

interest and motive that can impel the heart, or influence the mind, should induce us at once to abandon the discords and antagonisms of civilized society, and seek the blissful union and abundance which invite us to the luxuriant and peaceful domains of industrial association.

Not only does civilization cause a subversive variance between the sensitive and the affective passions, but it places the serial or distributing impulses in antagonism with the affective and sensitive. This is a consideration of the highest importance. The fact is, that civilization has placed defenceless affection between the famishing lions and tigers of the serial and the sensitive passions, and then calls out, behold the total depravity, these hungry beasts devour the lamb! Whereas, in a right state of society, the sensitive and serial impulses would cherish and defend the affective. And this is the appointment of nature.

You will remember that the three serial passions are, first, the Cabalistic or Rivalry, whose tendency is emulation; second, the Composite or Accord, whose tendency is enthusiasm; and, third, the Alternating or Diversity, whose tendency is variety. Let us consider these in their operations more particularly than we have yet done.

In Association, repugnant and solitary toil is superseded by combined interests and action in groups and series, calculated to call out all the affections and energies of the mind.

If you have a piece of ground to dig up, and it would occupy you, by yourself, in solitary labor, twenty-four hours, you and eleven friends, working at it in a group, forming altogether twelve persons, could go through with it in two hours. Having finished *that*, you might return the favor of your companions, and help them. So that both you and they would be gainers. For you have the advantage of friendship to sweeten your toil, and the benefit of variety from one employment to another. In Association, instead of your interests being distinct, as is the case of neighbors helping each other, you are all engaged on your own property and for yourselves; so that you are careful not to slight your work.

Emulation, which is the feeling excited by the first serial passion, is of powerful energy. In regard to industrial occupations, it is manifested in employments which have a resemblance. The emulation increases in proportion to the resemblance; so, however, that there is still an appreciable difference to form a contrast. Things totally unlike, produce no emulation.

Emulation causes a man to be exceedingly attentive, careful and fertile in expedients and resources. It makes you watchful of your rival, and prompt and eager to take advantage of him. It portrays to you all his defects, and tells you how you can improve your own affairs by avoiding his errors. It is a deeply reflective and cabalistic passion. Gamblers, statesmen, politicians, professional brethren, or tradesmen of the same kind know its operation full well. Not a fire takes place in any of our cities, where this spirit does not manifest itself between rival fire-engine companies.

Enthusiasm, which is the result of the second serial passion, namely, the Composite or Accord, is the very reverse of emulation. Enthusiasm is blind, undiscerning and imitative. It is the feeling that exists, not between members of rival parties, but between individuals of the *same* party, compounded as one in friendship, and altogether *according* in their interests, hopes and wishes. Take two fire companies, or two boat crews, in a boat race. The individuals of the same company or crew, are bound to each other, by enthusiasm, as one man. But against the rival company or crew

they are excited by emulation or rivalry; a rivalry becoming greater in proportion to the nearness of the claims for precedence. Enthusiasm induces persons to overlook the faults of their friends, and to go blindly even into the excesses and crimes of a multitude, in order to carry a common object. Newtons and Locks, put in the midst of a mob, might be excited by the enthusiasm of the Composite passion, and rush on with the rest. A common feeling spreads from man to man. Enthusiasm is a most powerful passion, and intended by Nature for great and useful purposes.

The love of variety, in its perverted form, called fickleness, is well known. Variety is the result of the third serial passion. Its present influence upon society, is injurious and subversive. You could not make an end of enumerating the sad consequences, which flow from the operation of the love of diversity, in the present unnatural relations of society. And yet the passion, itself, is of indispensable necessity to our welfare and happiness. In the present constitution of society, the three Serial passions, with their legitimate tendencies, emulation, enthusiasm, and a desire for novelty, so far from being promotive of good to man, in the manner intended by the Deity, are prolific of such malignant jealousies, ruinous gambling and sinister intrigues,—such violent and subversive party-spirit, mob-excitements and destructive combinations,—such fickle variety and inconstant change of fashions, policy and measures, that they are considered, by the wise men of the age, as indications of a depraved human nature; for they fill the world with weeping and affliction. But in truth, the injuries result from the perverted actions of passions right enough in themselves. The natural passions are the musical notes of the heart, which God has ordained for melody and union. When arranged properly in society, in conformity with the relations, which the Supreme Architect has constituted between industry, which is the work of man, originally created in the likeness of the Father, and external nature, which is the work of God, and reflective of his image, it will be discovered, to our unspeakable joy, that our Heavenly Parent has created a music of the heart immensely transcending that which can be called forth by any external sounds.

In Association, individuals work in groups, and the groups in series. The series are arranged under the law of the three serial passions. For example: take three groups. Suppose that they are cultivating wheat. They select three different kinds of wheat, having such a resemblance, that there is, in reality, a difference of opinion among the members of the Association, as to which is the best. Or if you choose, you may suppose that the rivalry turns upon three different kinds of soil, about which there is a dispute in regard to their fitness, respectively, to grow wheat. Or three distinct kinds of cultivation. Be that as it may; these three groups are arranged under the law of emulation. The centre group runs a race against the two wings, and the two wings against the centre. But the right wing, also, is emulous of the left wing, and wishes to beat all. Such is the feeling of each group.

Emulation is deeply reflective, and calls out all the powers. Now observe how attentive these groups are, each one to have their utensils in the best order; the best ground selected; the ploughing, harrowing and preparation executed in the best possible manner; the best seed procured and put in the ground precisely at the right time; excellent manures in readiness, and fences up and in repair to keep off trespassers. A wheat-growing race, where the contest is, not mere pastime, but an earnest desire to worship God in one of his appointed modes,—namely, subduing the earth! Every



heart is intent, and the powers are stretched to the utmost. When the harvest comes, there is no less forethought and reflection as to the best methods of securing the crops, and guarding against contingencies and hazards. Such are the effects of emulation in a right state of society. It promotes the general good, and unites man to God and to Nature.

Then, again, look at the effect of enthusiasm. Each group is composed of a number of individuals, and is subdivided into sub-groups. Here are friends, veteran and experienced workmen, youth, or even children, who seek superiors in talent or worth, for education. Here, also, are members of the same family, by blood, marriage or adoption. In short, the individuals of each group have freely come together, from a regard for each other, and a taste or inclination for their particular employment. One or more sub-groups have charge of the utensils; others of the ploughing; others, again, of the fencing; and in this manner, the business is sub-divided, so that every man and child know what they have to do. It is as in a boat race; each has his place, each has his appointed work. Against the rival groups they are impelled by emulation; but in regard to themselves, a warm ardent enthusiasm urges them on, and imparts an indiscrible pleasure to their industry. Their enthusiasm increases with the number of individuals in the group, so, however, that due care is observed in the formation of the sub-groups. When the farming that is carried on, is on an extensive scale, and the groups have each very many acres in their fields, the excitement is in proportion. No fear exists that men will shrink from work. The fear rather would be that they might exert themselves too much. But industrial association guards against this hazard also.

The labor required in growing wheat by large groups in Association, would not occupy the whole time of the individuals engaged in that department. The design is to diversify industry under the operation of the third serial passion, so that members, who choose it, may cultivate and invigorate all the powers of mind and body. Orcharding, mineralogy, botany, geology, varied agricultural employments, manufactures, the mechanic arts, and a variety of studies, or branches of industry, in the whole range of bodily, mental and moral improvement, are before the members, from which they may select their own engagements. Thus the love of novelty, is made to subserve the purpose for which the Deity bestowed it; and the accompaniments of music with suitable dresses and badges for varieties of work, and rival occupations, impart an additional charm to industrial harmony.

In Association, industry is subdivided in such a manner that discoveries of improvements in machinery and skill are greatly promoted. For instance, a group of shoemakers is divided into sub-groups, for cutting, fitting, and bottoming; and these are again subdivided. But in Association, the members have this advantage over workmen in civilization; in Association, although each person, while in a sub-group, devotes himself to the minute business of that division, yet he alternates, after convenient periods, into other departments of the Art, and, eventually, becomes expert in the whole. Nor let it be imagined that these groups and sub-groups are formed without regard to system. For they are practical and successive schools for initiating beginners, and advancing them from first principles up to the highest departments of industry and the Arts and Science. These groups may adopt convenient and equitable regulations: and candidates, before admission into them, may be subject to examination. A child thus reared in Association, is not taught *words* only, but is made acquainted with *things*; and when graduated, is fully educated and developed in all his faculties.

The third serial passion, by circulating members through the various groups and series in a Phalanx, as blood conducted through the body, prevents emulation from becoming inimical, and enthusiasm, from degenerating into a fragmental and subversive action. For the same individual may, and probably would be, connected, in rotation, with very many groups, and ranged in different series. In one group, he stands side by side with a particular person, under the *composite* influence of enthusiasm, and measures strength with a certain other member, who is in a *rival* position. But after the interval of a few hours, he finds himself in another group in league with his former rival, and engaged, in a friendly contest for superiority against the man, who, on the preceding occasion, had been his assistant. Beside, the interests of all the members are combined, and their trials of skill are actually exertions in the noble endeavor to do the most good possible.

So sublime and beautiful are the developments of the Serial Law; so simple, yet so majestic; so minute in their action, yet so manifold and comprehensive; adapting themselves to the smallest occurrence, yet embracing the entire universe of human industry, and combining all the actions of men in one stupendous whole; uniting man to man, to nature and to God, that the discoverer of this New Industrial World, will ever live in the grateful recollections of humanity. CHARLES FOURIER is a name that is imperishable.

## CHAPTER XI.

EMANUEL SWEDENBORG.

On the publication of "A Voice to the Jews," and "Nature and Revelation," some persons imagined that my opinions coincided with those of Emanuel Swedenborg; and in regard to the last of these works, a Philadelphia Journal charged me very improperly, for having, as the Journal alleged, used the doctrines of Swedenborg without giving credit to him.

As it is not improbable, that, on the appearance of this Pamphlet, similar thoughts may be had, I deem it demanded by justice to myself to put the subject on its true ground.

The late Hon. Isaac Darlington, of West Chester, Pa., was a member of the Society called Orthodox Friends. In a conversation which I had with him, January 13, 1834, he explained to me his views of the Trinity. God, says he, is a Spirit, Omnipresent, and full and perfect every where; what hinders, therefore, that He should be full and perfect in the Father, Son and Holy Ghost? Can He not make as many manifestations of himself as he pleases?

I speak without my memoranda of this conversation. But I have given its substance with accuracy.

Previous to that time the thought never had entered my mind, that the Trinity was a Trinity of *manifestations*. As a Trinity of *persons*, the doctrine had always been an obstacle to my profession of the Christian religion. I supposed that Judge Darlington was stating to me the religious

opinion held by the Orthodox Friends; especially as his wife, a most exemplary member of the Society, was well acquainted with their doctrines, and was justly held in the highest regard by her husband. From the date of that conversation, began a new life with me.

But as I afterwards carried out my meditations in my own bosom, I perceived that the word manifestations, was not the most appropriate. For God manifested himself to Abraham, to Moses, and Joshua. He made *many* manifestations of Himself, and the phrase, "*Trinity* of manifestations," therefore, is not the most suitable; although, when applied to the names, Father, Son, and Holy Ghost, it is strictly correct, and leads to no misconception.

The Deity stands to us in three relations, Power, Wisdom, and Goodness. These attributes are inseparable in His nature, and co-ordinate; in fact we may look upon them all three as the actions of only one principle, differently named by us, according to the object of their action. The infinity of Jehovah is incommunicable to man, from the very nature of a finite being; for no intelligence, less than infinite, can comprehend infinity. But yet, the power of God, although unacknowledged, is over all creation, to uphold and keep every thing according to the purpose of his own will, and bring them to an appointed consummation. Wisdom implies a connection between a means and an end. In Christ, therefore, as a means adapted by the Lord to the fulfilment of his Holy purpose, we see and appreciate the wisdom of God, who has caused the light of his glory to shine in the face of the Son. And when by the power of God, we are drawn to the wisdom of the Lord, and made to drink of increasing streams, from the infinite fountain of the Father, we are purified into the goodness or Holy Spirit of God; and have comfort, consolation, and joy.

In a very short time after my conversation with Judge Darlington, I ceased to use the phrase, "*Trinity* of manifestations," and substituted "*Trinity* of relations" in the place of it.

When I received Christ as my God and Saviour, as I did, on that same 13th January, I had, to the best of my knowledge and belief, never heard of a supposition that Christ had *two souls*. This proves my utter ignorance, at that time, of Church History, Bodies of Divinity, Catechisms, Confessions of Faith and Books of Theology. But so it was. Now, indeed, I know that certain Theologians have made *three persons* of God, and *two persons* of Christ; but at the date of which I speak, the *two souls* doctrine had never reached me.

Not long after my conversion, and in the same year (1834,) the Rev. Dr. Ely sent me a book on Theology, written by him, in which I saw it laid down as a principle established by the Church, that Christ had *two souls*, the Godhead, and a created soul. The doctrine of the "*three persons*" of God, I had heard from my childhood; but the "*two souls*" creed, as lying at the foundation of the Trinity acknowledged by the Church, was unexpected and struck me with more than surprise. Then first I comprehended the length and breadth of that absurd and impious dogma of an *equivalent* paid, by the offering up, and sufferings of "*a created soul*" in Christ, as a substituted victim, to reconcile an offended Parent to His children.

Upon investigating this notion of the "*two souls*," I found that Trinitarians advanced arguments to substantiate it, which, if allowed to have any weight at all, would operate beyond the intentions of the Clergy, who used them, and would defeat the idea of the Divinity of our Saviour entirely. For instance, they reasoned thus: Christ suffered—God cannot suffer;

Christ experienced successive emotions of pity and grief, &c.—God cannot experience successive emotions, else he would be mutable; Christ shed tears—God has no tears; Christ shed his blood—God has no blood; Christ died on the Cross—God cannot die. From all these positions, they deduced a necessity that Christ should have a created soul. And “*a created soul*” was no less indispensable, to fill up the parts which their imagination had devised, in the scheme of atonement.

The doctrine of the “two souls,” and the arguments and views expressed in the books, or related in conversations with me, to sustain it, were like the stab of a poignard. I inquired if there was no church or people who had the same faith that I had concerning Christ, namely, that he was the Eternal and Infinite Spirit, incarnated in a body in the same way as we, who are finite spirits; and that our God suffered on the Cross, and is our only Saviour. But this doctrine was no less adhorrent to the churches than theirs was to me. I was told that I was alone in the world; that there had, indeed, in ages long past, been Patripassians, or Sabellians, but the sect was extinct. I was so ignorant of Church History, that I then knew nothing about those people.

The reader will perceive, that this question of the “two souls” in Christ, is entirely distinct, from the question of “three persons” in God. For whether God is “one” or “three persons,” it might still be alleged that he cannot suffer—nor experience human sensations—nor die on the cross; and that, in the body of Christ, God dwelt in conjunction with a created spirit. At this particular period, although I knew that there was a Swedenborg Church, yet I had not met with a single member of that denomination to converse with, on the point, nor had I read any of their books. But in reply to my inquiries concerning them, I was informed that they believed in the sole Divinity of Christ; yet whether they intended by this phrase, simply to affirm the *oneness* of God, in opposition to the general doctrine of “three persons,” or to deny the existence of a created soul in Christ, my informants could not tell me. But some months afterwards, I was invited to Haddington, near Philadelphia, to deliver a religious discourse in the Methodist Church of that place. In a part of my remarks, I referred to my views of the Trinity of the Relations of the Deity, but did not make them a distinct subject of discourse. Some Swedenborgers were present; and after meeting, they gathered round me, expressing much pleasure at what I had said. At first, from the manner in which they spoke of the Divinity, I supposed our opinions might be in unison. I was very anxious to find a church with which I agreed. But when I asked them distinctly, whether, according to their faith, the Deity suffered on the cross, the reply was, *no, the Deity could not suffer*. I did not comprehend clearly what their belief was concerning the Divinity and the manhood of Christ, but I perceived that they and I differed essentially.

When I first turned my mind to these inquiries, in speaking of the points of difference between myself and the churches, I distinguished them by the expressions; the “one soul” and the “two souls” doctrines; but after I was informed concerning Swedenborg’s belief, I also, on some occasions, used the phrase, “the sole divinity of Christ,” to denote that the Lord’s Spirit was solely the Godhead. But notwithstanding this variation in my phraseology, the doctrines held by me remained unchanged.

To return to the narrative: the Church Histories, to which I had access, discovered but little sympathy between the Patripassians and myself. It might be expected, however, that false or unsatisfactory records would be

transmitted from those distant periods, of any party branded as heretic; for the monuments which have been preserved of them, have come to us from the hands of enemies.

Finding that I really stood alone, and that every person to whom I communicated my sentiments, heard me with surprise or a shuddering abhorrence, I came to the conclusion, either that the Unitarians were correct, and Christ was only a created spirit, or that both Trinitarians and Unitarians had lost a knowledge of the Deity. For the Trinitarian notion of the atonement, besides the impossibility of amalgamating the "*two souls*" in one, is exposed to this further objection, that it converts the Father into a Moloch, and exhibits greater glory and more divine majesty in the soul which endured the cross for our redemption, than in God!

But if the Unitarians are right, what then is the consequence? God still is an *unknown* being. He is an abstraction; a mere conjectural perfection, having no existence.

We are informed in the Holy Scriptures, that the Lord made man in his own image, after his own likeness. Hence I am warranted in saying that God is a rational, moral and sentient being. For if we are like God, God is like us. A rational being, is a being having intellectual faculties; a moral being, has moral faculties; and a sentient being, has faculties by which he can feel and perceive. God, therefore, has all these; and can and does exercise them rightfully, or else he is not perfect. To say that God, by reason of his infinity, knows all things, without the need or use of intellectual faculties, and experiences all holy sentiments, without the exercise of moral sentiments, and perceives every thing without perception, is an absurdity. We must not permit our idea of infinity to destroy itself. How is it that God knows all things? Some allege, *by his omniscience!* But they do not perceive the unmeaningness of their reply. For what is omniscience but the totality of knowledge possessed by a Being having infinite faculties? If the Lord had not those faculties or did not use them, he could not be omniscient.

The immutability of God is much misunderstood. If dead matter could think, reason, will and feel, this would be a mutation. But when an intelligent and sentient spirit thinks, or experiences emotions, these are not changes, but affirmances or executions of his nature. Yet a holy spirit must always act and feel in holiness, else he would be mutable. But God is immutable; therefore, all his acts and emotions are unchangeably in accordance with the perfections of his character.

I perceived no more mystery in the incarnation of an Infinite Spirit having faculties, sentiments and instincts like man, than in the incarnation of a finite spirit. Our own incarnation is a mystery. The Lord, who incarnated us, could assume an incarnation Himself, subject to the same laws.

Some philosophers imagine that every man has two souls—a brute soul, in which the life of the body consists, and a rational soul placed within it. I am not of that opinion. I suppose spirits are of different genera. There are spirits, low in the scale of existence, having *feeling* with very feeble powers, if any, of *volition*, and no perceptible faculties of *reason*. Again, there are spirits having feeling and volition, with very feeble powers, if any, of reason. And lastly, there are spirits having feeling, volition and reason. But we have no authority for saying that the higher spirits having reason and volition, have not feeling also. I can find no cause, therefore, for placing a *feeling* soul in the human body, and then another feeling soul with-

reason and volition within the former soul. This would be to suppose, more agents than are necessary. But on this point I care not. For Christ was made as we are. If every man has two souls, a *brute* and a *rational*, then of course Christ had. Yet, if a man were crucified, it would not only be his brute soul that would suffer. So when Christ died on the cross, it was his *entire soul* that suffered, as would have happened to us, had we been in his place.

Why could not God suffer on the cross? Infinite life does not mean infinite *insensibility or callousness*; but it rather implies infinite sensibility. Infinite power joined with sensibility, could prevent the infliction of pain; but if such a Being should choose to submit his power, made as man, to stripes, blows and crucifixion, he would feel the injuries as we ourselves would, in a like case.

Suppose that God should assume an incarnation, subject to the laws which govern your own body, and stand by your side, and you should take and hold his hand, could he not *feel* your pressure? If you pressed his flesh hard or lightly, he would be sensible to the impression. If you bored his hand with a nail, he might feel it no less acutely than you would yourself, under like circumstances. I am astonished that any one should say, God, if he chose to submit himself to such afflictions, could not suffer.

The Bible declares that God purchased the church with "*his own blood*;"\* yet, theologians assert that God had no blood! *Your* spirit has no blood nor tears. What then are your blood and tears? They are the blood and tears which issue from the body, which your spirit animates. The Spirit of God has no more blood nor tears, than your spirit has; but the blood and tears of God, were the blood and tears which issued from the body, which His spirit animated.

And so, concerning the death of God on the cross. God no more died at that time, than *you* die at death. Does death mean annihilation, or the destruction of the spirit? No! But it means the dissolution of the union of soul and body. Thus God died on the cross in the same sense, as you would have died; his spirit quitted the body.

It is argued that as Christ is called man; and the Son of Mary, he must have had a created soul; particularly as it is said, that he was in all respects tempted like as we are.

Man is a being formed of a rational and voluntary spirit, such as God's, united with a body of earth, such as Adam's. When therefore, God took such a body, he was a man, a perfect man. All we are imperfect. Christ was the only perfect man. And his body was the seed of Mary. As the Lord was born of Mary, he was as much the child of that woman as any son is the offspring of its mother.

The body of Christ was an *individual*. Our Lord had not eyes, hair and other features, of all possible varieties. But he possessed his own specific complexion, form, figure and temperament, as any other one man. He was not an abstract *genus* "*man*," but he was *the* man Jesus, and the son of Mary, influenced by the temperament and organs of his incarnation. For if God is a Spirit, in whose exemplar we are made, his incarnation, when made like ours, would be in our image and likeness. Hence, Christ was tempted, in all respects, as we, yet without sin.

I do not know how the emotions of the Infinite Being affect his state of mind. This subject is incomprehensible to me. Yet I am sure that the

\* Acts. 20. 28.

energies of the mind of the Lord are not always in an homogeneous state, or condition of activity. For all creation is but the result of the will of God. It is not necessary for the Almighty to speak a word, or do an external act, to create any thing. He *wills*, and it is done. Now, if the will of God, or his internal energy of mental action, were always the same, then creation, which is in conformity with the will of God, would also be homogeneous: but we see the outward effects of inward states of mind of the Lord, manifested *successively*; and therefore, I believe, his internal emotions are really successive.

Be this as it may, it matters not, in regard to the present inquiry. I admit my inability to know the mind of the Supreme Being, except as he reveals it. Yet, whether his emotions are *actually* successive or not, *to us they must be exhibited in succession, as in the person of Christ*. And if any candid reader will peruse the history of God, in the *Old Testament*, and the history of the Lord Jesus, our God and Saviour, in the *New*, he will see that the same life is told of him in both Books. God came to his own, and his own rejected him. His people chose golden calves and Barabbases, and rejected the Prince of Peace. God was grieved, he mourned, he felt pity and tenderness; and experienced affections as a Holy Man.

True it is, when sentiments denoting imperfection are spoken of the Lord, we must understand them in a modified sense. It is said "*the Lord repented*:" but it cannot be imagined that the Lord repented as man repents. For this word, as expressive of the actions of man, denotes contrition or sorrow for past transgressions, with a determination to change the future conduct. But when applied to the Deity, it means only, as I conceive, that the people or nation in reference to whom the Lord repents, have departed from the holy design of the Lord; and that the Lord intends to change his providential dealings in regard to them.

But upon all these points, and many others, I have treated at large in my former works, especially "*Nature and Revelation*," and I have no intention, now, to dwell upon them.

From reflections of this kind, I perceived that the incarnation of God was not only possible, but no more mysterious than our own; except that the goodness and condescension of God, manifested in his humbling himself in the form of a man of sorrows and acquainted with griefs, was, indeed, a mystery such as angels would desire to look into.

It does not, however, follow that Christ is God, simply from the fact that such a thing is *possible*. We must know more than the *possibility*. What say the records of God upon this question? To the law and to the testimony! I resorted to them, taking God's own Word, and reading the Scriptures repeatedly through, devoting myself wholly to the subject, to ascertain what the Lord says of himself; and from the beginning to the end of the Bible, I found the record plain that Christ is God, and that he was reconciling the world to himself.

In no other manner can we know God but in and through Christ. He is the only door to the Father. Ye, who reject the Godhead of our Saviour, ask yourselves this question: if now you were admitted to the highest heaven, where Jehovah confessedly is, and you were permitted to look upon the Lord on his throne, what kind of a Being do you suppose you would behold? Could you see the illimitable and undefinable "*I Am?*" That is impossible. For infinity in his fulness cannot be seen by finite power. Would you be satisfied with being told, that certain abstract principles are God? Shall man never see the Father? Is the earnest desire of our heart

to see the Lord, never to be gratified? But how can you, or any one ever see God, except by the Lord's veiling his infinity, and revealing himself in a finite appearance, growing and being enlarged in majesty, in conformity with laws suited to our nature? God, then, can exhibit himself as a Saviour and a Comforter, in no other manner, than as Christ Jesus, both God and man, *the Mediator*. In rejecting Christ, you reject the only medium by which you can have access to the Deity.

We are often asked, why the Lord has permitted sin to exist? I answer that not willingly was the creature made subject to vanity, or to a liability to fall, but from the very necessity of our nature, as a creation. Righteousness is not of two kinds, but one only. There is none good but God; and a creature, to be good, must have goodness as that of God. But a creation, has a beginning, and any thing having a beginning, cannot, from that very fact, have absolute infinity and life in itself. Therefore, no creature can be good as God is, except only relatively, through faith in the Lord. For such righteousness as God has, implies infinity, or power, wisdom and benevolence without limit.

Righteousness is the free voluntary exercise of our moral powers, choosing good, or spiritual life, and rejecting evil. It denotes an act of choice, which each one must make for himself. Life and death, being placed before us, some may choose life and others death. At the time, in my religious inquiries and experience, of which I speak, I was a believer, and had argued in favor of the doctrine of the eternity of hell, in the case of persons dying impenitent.

Admit that it was not possible for the Deity to create man infinite,—yet was it, on that account, necessary that the Lord should abstain from making a creation? Sin is not a creation of God; it is the abuse of the free, moral powers of man. Was it not a holy purpose in the Lord, to create man with the predestination that all who were willing to accept life,—the penitent and faithful,—should be happy by union with Him? With this predestined purpose, God creates two men,—*the first* and *second Adam*. The mystic bodies of these two men, include all the individuals of the human family. All who are not in righteousness, are co-members of the body of the first Adam. All who choose life, are co-members of the mystic body of the second Adam. The sins of the body are the sins of its co-members; and the holiness of the body is the holiness of its co-members: for a like spirit breathes in all. They are not one in absolute identity, but they are one in character and sympathy. God purchases his Church with his own blood: and his co-members follow his example, and *live* and *die* to save mankind. The first Adam eats of the forbidden fruit; his co-members live his life. I saw an absolute necessity why the Spirit of Christ, the *second Adam*, should be God, and God only. For only God can be the quickening and supporting Spirit; and all created souls, living by faith in God, must be the Body. God descends from heaven, and clothing himself with those who accept life, as his body, he ascends with them to his throne. He redeems his Church, not by the equivalency of the sufferings of “a *created soul*,” but by his own agony and death; we are brought with that price of countless value. And in this way the Lord, who could not make the *first* creation perfect, creates a new GOD-MAN, without spot or blemish.

These and like trains of thought entered my mind, when compelled to stand in opposition to every testimony of man, which I read, and to every person whom I consulted, with no assisting friend, whatever, to aid or sympathize with me in my belief, I devoted myself, day and night, to the study



of the Scriptures, determined to know what the Lord said of himself, in his own word, and to follow that as my sole guide. At length, in March, 1835, my mind was opened to comprehend the meaning of the Book of Revelation, by St. John; and I saw that the Churches, as they had rejected Christ and his Righteousness, were the Churches of Satan, and not of the Lord: they were in death and hell. But my wretchedness, then, became unutterable. For I believed that persons dying impenitent were lost eternally. Never before had I realized the horror of that faith; but now seeing friends and relations, the congregations and the priesthood, the present generation and past ages, in a state of death and hell, many of them gone to the Bar of God, in unbelief, and the living hardened in a false creed and practice, the thought burned like fire in my brain, and I was driven almost to insanity. Slowly the Lord raised me up and healed my wounds. For I reflected that the death and hell, spoken of in the Book of Revelation, existed *here on this earth*; and I applied still further the train of thought suggested by the Body, Death and Resurrection of our Lord. His dead body is a type of death and the grave; his risen body, is a type of the Lord's victory over death and hell. As our Lord left no members of his dead body in the grave, but quickened all, and ascended with them to heaven, so will he carry out his great gospel plan of destroying death and hell, and redeeming his whole creation. He will leave no member of his mystic dead body in the grave of unbelief. Thus the light of universal salvation first beamed in upon my troubled mind, and gave me rest. Now I understood better than ever, the mystery of "*the two Adams*." For now I realized the blessed truth, that as in the *first* Adam all die, so in the *second* all shall be made alive; and that only for this purpose did God conclude all under sin in the *first* Adam, that he might have mercy upon all in Christ. Thus the Father makes the entire creation perfect. He descends from heaven to earth, that he may take the entire race of man with him, from earth to heaven. The *old* Adam shall altogether be transformed into the *new*; and there shall no longer remain any curse nor sorrow.

To state and enforce these sentiments and views, was the object of the Books, "*A Voice to the Jews*," and "*Nature and Revelation*." I do not believe that these doctrines accord with those of Swedenborg; for unless I am greatly mistaken he holds the opinion that Christ had a created soul, which endured the sufferings of the Cross, and that the Divinity did not and cannot suffer. In no part of Swedenborg's writings, that I have ever read, and from no conversation that I have ever had with his followers, have I seen or heard it stated, that the Divinity suffered on the Cross. The doctrine of the sufferings of the Deity, is, I believe, as abhorrent to the creed of the New Jerusalem Church, as to any other. In no particular, whatever, has my faith been derived from their's. In regard to the nature of the *resurrection*, I do not accord with Swedenborg, but with the Society of Friends. The doctrine of the Trinity of Relations, as held by me, is like that of Swedenborg; but in the works referred to, I expressly make a distinction between the Trinity, either of *persons* or *relations*, and the creed that Christ had some human soul which endured the cross, and that the Divinity did not suffer. I may be under a misconception about Swedenborg's meaning; but whether or not, my opinions did not come from him, but were received by me, in the manner that I have stated. In the particulars in which I seem most to agree with the Swedenborgers, I differ greatly from them. They may be right and I wrong; and upon a more full understanding of their views, I may perceive that they have higher truths than

I have yet received. But from all that I have seen, heard and read of them, I am constrained to assert, that I accord no more with the Swedenborg Church, than I do with the other denominations.

I wish it understood and remembered, that I do not claim the merit of having *discovered* either of the two doctrines which I have mentioned. The doctrine of the "Trinity of Relations," or "Manifestations," I derived from Judge Darlington; I believe it is an old doctrine, and well known. If I mistake not, it is held by many of the Friends called orthodox. The doctrine that Christ had but "*one soul*,"—the Eternal Godhead,—I thought, until I read Ely's *Theology, was the universal faith of every Trinitarian Church*. All that I did, was this: when the doctrines of the "*two souls*" of Christ, and the *impassibility* of God, were brought to my knowledge, I examined them by the Bible and reason, and rejected them. The arguments which I used, were such as I have presented to the public in "*A Voice to the Jews*," and "*Nature and Revelation*;" and if these have any utility in reconciling our minds to the doctrines of the Cross and sufferings of our God and Saviour, they are of service; otherwise, not. Following up my investigation in religion, by the light thrown on Christianity and Church History, from *the cross of the Deity*, I saw that very soon after the Apostolic age, the Churches, professing the name of our Lord, degenerated, and passed successively under the plague of *Blood*, in the Constantine period; under *Darkness*, during the Papal sway; and under *Death and Hell*, at the Reformation; which is the present condition of Christendom. My belief in the cross of God, unlocked to me the book of Revelation; which, until that time, was sealed. This interpretation of the book of Revelation, if correct, is beyond question an inestimable discovery; but I claim no merit in having made it. For I was like a child walking over a difficult and hazardous place, falling and wounding himself. He runs crying with pain to his mother. She looks and extracts from his bleeding hand a beautiful and most precious jewel. See, my son, how came you by this? I know not, he answers; I fell, and it entered my flesh. So I was with friends, as I thought, upon a secure foothold. But the path was dangerous, and I fell. Great was my pain, my agony; yet look, this is the treasure which I extracted from the wound; I sought it not; it pierced and entered my hand, and I found it adhering there.

I have never attempted to build up a church on these speculations. Such a course I should utterly reprobate. The Cross of Christ is not speculation. It is living and dying to save the world. We have had wars enough about opinions, let us now see who can show the most love of God by doing the most good to man. The time shall never come when Christians can be of one mind on all speculative points; nor is it desirable; for our intellectual wealth, progression and happiness result from variety in harmony. The early Christians, with Thomas, believed Christ to be their Lord and God. But they did not enter into speculations about it. The most of them were not competent. They lived and died in Christ, and held liberty, property, reputation, station and family only as possessions committed to them for the service of mankind. As the apostacy increased, strifes about speculations with intolerancy advanced; and from the persecution of Arius, to the burning of Servetus at Geneva, the hanging of the Quakers at Boston, and the dissensions of every conference, assembly and convocation of the present day, Anti-Christ has usurped the garb and name of our Lord. Is it not monstrous to witness a Clergy, whether of a *new* or an *old* Church, preaching for hire, intent upon their own shekels of sil-

ver by the year, their saits of apparel and victuals, and regardless of the poor; selling the filings of a flint to their audiences, and attempting to open heaven with a metaphysical tooth-pick! In my Father's house are many mansions, says Christ. There are many departments in the house of Truth; but all who are in the work of Christian love, are in one or other of the rooms. And the infidel against *the word of God*, who ignorantly speaks against the Son, but lives in love, is pardoned sooner than he, who, professing to know and acknowledge the Friend of Sinners, is an infidel against *the work of God*, and has no heart for the down-trodden and the oppressed. There is not a single factory child, nor suffering apprentice, nor destitute man, woman nor infant, on the face of the whole earth, in reference to whom, our hard thoughts and aetions will not be judged as if they had been committed against the Deity in His own person.

It is evident that the fundamental point upon which I built my faith in the Cross of Jehovah, namely, if we are like God, God is like us, is the great pivot on which Fourier has established his system of Industrial Association. Fourier, proceeding in a course different from mine, applied this law to Man and Nature, and to Industry, which is the work of man, and the developments of nature. For if nature and man are in the image of the Deity, they reflect each other. Not without reason, therefore, did my heart warm toward Fourier's system as soon as I became acquainted with it. He was an instrument under Providence in opening my eyes, and I beheld a new Social and Industrial world. Bringing me to the Pisgah of Hope, he placed me on an elevation, and showed me the golden harvests, the sunny fields, the fragrant and melodious bowers, and the rejoicing mansions of the Land of Promise. Perhaps I may never go over thither; I may die in a strange land, and my dust be trodden by hostile feet; but I know, as sure as I have existence, that God will lead his people to take possession of the new country. Fourier's services I shall ever acknowledge with pleasure and gratitude. But I receive the mark or the name of no man.

I quarrel not with others about forms or ordinances. These may be useful as means to accomplish an end. They were made for man; not man for them. And in Christ *we are free*. He is our Eternal Sabbath, and our Temple; our King, Priest, and Lamb slain. Taking hold of the Lord in unceasing faith, I desire to follow in whatever direction, and to whatever extent his principles may conduct me, being entirely sure that by adhering to the life of the spirit, and not encumbering myself by the deadness of the letter, my salvation shall be certain and impregnable as the Omnipotence and Love of Jehovah Jesus, the only God and Saviour.

## CHAPTER XII.

### THE SCRIPTURES.

A benevolent being would not create man except for happiness. Without righteousness, which is a conformity to the character of God, we cannot be happy. The Deity, therefore, designed to reveal his character, or make known the way of life to man.

To receive and be benefited by this revelation, we must have teachable dispositions as children coming to a father. The first act of the Lord, therefore, is to put man under the law of obedience. Obey the voice of God and no harm shall come to you. The Lord putting Adam in a garden, says, of all these trees you may freely eat; but of *this* tree, which is pernicious to life, you shall not eat. It shall be a probation-tree to you; by *not* eating of it, you shall know, or have knowledge that you are doing good in obeying my precept, and by *eating* of it you shall have knowledge that you are doing wrong. Thus it is an external sign to give you a knowledge of good and evil, by obedience or disobedience.

The first Adam was driven from the garden. For the word of God, or the love of truth, searching every intent of the heart, and requiting every one according to his works, is as a flaming sword; and will not permit persons to remain in, nor re-enter Paradise, who violate the Divine commandments.

The second Adam, who is the Lord from Heaven, and the only perfect man, is to take us back into Paradise, and give us to eat of the tree of life in the midst of it.

As the Lord intended to descend from heaven and redeem mankind, would he not cause a true history or book of his advent, life, death and providences to be prepared, put in some authentic form, and perpetuated in order to accomplish the purpose which he designed? For as these acts, are, what we call *miraculous*, that is to say, not in the ordinary course of nature, and as he wishes to bring life to every being, if he should not adopt some form by which the same revelation would serve for all, he would be under the moral necessity of revealing himself miraculously to every generation, and to every man, woman and child coming into existence at any time and forever. But such miracles as those, occurring perpetually at every instant, would defeat their own design, and do injury instead of good. Besides there was another reason why the Lord should make one revelation for all. He has bound together all members of the human family in cords of united interests, so that love and fellowship are absolutely necessary to their welfare; and by revealing himself in such a manner as to make the happiness of each one dependent on the fidelity and affection of others, he has preserved the analogy between his word and work.

A message sent by a father through a messenger to all his children, is not a *partial* message; it is a message or gospel to all. So, also, when it is sent through the medium of one nation to all nations, it is still a universal message.

The work of redemption is an unfolding of the character of God, and must, therefore, when addressed to finite beings, be subject to the law of progress. For you might as well attempt to teach a child fluxions before instructing him in the first elements of arithmetic, as to think of indoctrinating the world immediately in the higher departments of the character and life of God before they have obtained a practical acquaintance with the simplest parts.

We may conceive, then, that the revelation of God would be like a *TREE* of life, always developing new branches and fruits from the same stem and root.

As the revelation of God must be in harmony with the nature of man, and with the universe, and his promises and commandments at different periods, would be scattered through all nations, and handed down by traditions, we might expect that rays of divine truth would be dispersed over the

whole globe, but that one spot in particular would be the centre of light ; or rather, although many persons might reflect a light mixed up with darkness, yet there would be one Divine Luminary or Sun of Righteousness, who should be all light and no darkness at all.\*

The object of this Revelation, even when outwardly completed, is to carry the world forward in unceasing perfection, to a higher and more high knowledge and imitation of the life of God ; we shall, therefore, see the world advancing, by this light, upon immense platforms, or spiritual conditions, ascending one above another like steps, and each one covering a vast time, or extending through ages. And yet the light shining above and illuminating them, is nothing but the one light of that same Revelation, which forever is seen in brighter lustre, as the affections of man open to receive its glory.

These successive spiritual conditions might be called seasons or worlds, with their respective harvests and transitions, from one state to another. They do not arise from any imperfection in the light, but from the obstinacy of the darkness or world, which will not receive the light. For, in truth, mankind might and should always grow and increase from light to light with ever-advancing splendor; and thus it will be eventually, when all shall really know God, and children be educated in a right manner from infancy. For there shall then be no more night. But at present, as soon as some reformer or other catches a few rays of light, he spreads them before the world as his own; and a sect or school revolves around and worships him. Thus the Sun of Righteousness is darkened. For the clouds of human creeds and authority, intervene and obscure the rays of the Divine Luminary. Such worlds, worshipping the creature, although there are some rays of truth in the greatest darkness, are in night. Men in this condition, will not see nor turn from their errors, until their wren principles work out their destructive agitations and convulsions, and then the wheat or light shall be gathered, and the chaff burned by the fire of wickedness. It is a truth that eternally the righteous *are* in heaven, or light, and the wicked, or doers of iniquity, are eternally in hell and unrest. But it is not true that the wicked shall be eternally wicked. For to destroy iniquity, is the object of the coming of Christ ; and he will not leave his work undone. When the wicked turn to him, they become *new creatures*, and are in heaven. Their hell is as eternal as their own voluntary unbelief.

That there should be such a revelation as I have supposed, is reasonable. For as all mankind are one, and God intends them for love, we should have no doubt that the Divine Revelation is suited to this character. We know but of one revelation of this kind, namely, the revelation in Christ. And if the history of the promises concerning our Lord and His advent, life and death, be thus foreordained by the Deity for the saving instruction of mankind, as I have no doubt, then, it follows, as a matter of course, that

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\*It may happen, at periods that the *infidel* part of the world, may be employed in works of greater light and humanity, than a *professing* Christian people. For a professing church of Christ may be, really, the Dragon, having on only the form of the Lamb. Such a church would *profess*, but *do* no. Infidels, catching, in some degree, the truths contained in the doctrines of love, meekness, brotherly-unity and mercy, proclaimed from the pulpits and in books, may actually set about the great work of public Reformation, upon practical principles derived from the Bible, but without admitting that their light is borrowed from the Holy Scriptures. They may even allege that the Bible is superseded by their new Philosophy or Science; and may think that a Revelation is not needed. But sooner or later, those who withdraw from the light of Christ, in his Holy Word, will be engulfed in darkness and ruin. The setting sun may recede gradually, but, at last, night comes. Those who do not seek an advancing growth in Christ, will finally lose the freedom and virtue which they may *seem* to have.

the Lord would preserve this Holy Book free from all corruption or false mixtures, except such as a just and rational criticism of thought and language can detect and remove.

A person might carry out these reflections to an endless extent, in order to convince the understanding beyond the power of cavil to oppose it, that the revelation in Christ is the word and work of God; and therefore genuine and authentic. It is undeniable that a mere external revelation, not entering the mind and influencing the inward part, does not save. Just so we may say, the light and heat of the sun not influencing the seed internally, do not cause vegetation. I believe the external scriptures, or the outward word of God, to be as indispensable for the moral and spiritual growth and happiness of the world, as the physical Sun is for the harmony and beauty of nature.

Prayer is necessary for a spiritual communion between man and God. Audible spoken prayers help a person to know his own heart; and not only this, but they actually increase his ability to think, reason, and feel. A man by putting his thoughts into words, can think better. I do not say that this is true always; for sometimes the silent heart is the most eloquent, and prayer is a state of heart. I merely wish to combat the opinion that there is no use in outward prayer, as the Lord knows what we need. But in order that *we may know it*, we should, in many cases, speak in words. That particular frame of mind which is produced by prayer, is a prerequisite for obtaining the full gratification of the heart in God. The Lord says, in referring to His blessings, for all these things I will be inquired of by Israel, to do it for them. Seek and ye shall find; knock and it shall be opened; ask, and ye shall receive. As the Scriptures are intended to connect us with God, it is apparent that the key to open them is prayer in Christ. But prayer must be accompanied with the exercise and development of the natural powers and organs, and we must seek God in and through all his laws.

The Scriptures are often brought into disrepute among classes of men, because unthinking persons charge them with the follies and vices which the world commits, under a profession of them. But this is unwise. For as vast multitudes of professors of religion who come to the Bible, will pervert its meaning to suit their own bigotry, superstition, fanaticism, pride, ambition or cruelty, it is manifest that countless opinions will prevail of a conflicting character in regard to particular parts or interpretations. Some sects will put all rules of sound interpretation and criticism at defiance, and will worship Cain and Judas as Saints of God, and execrate Abel, Paul and John as devils. Men will argue concerning portions of the Bible, and build up creeds upon them in the most fragmental manner, and large denominations of sectaries will follow them, seven-eighths of whom, perhaps, will never read the Bible through to know what it *does* say. Their reading will be confined to little scraps to help their own bigoted dogmas. The follies of one age will induce a succeeding generation to reject certain books, or hold them in doubt. Thus the Chiliasts, at an early period, brought St. John's Revelation into discredit by interpreting it in a carnal sense. Luther, as I am informed, rejected James' Epistle because it insisted upon "*works*," and impugned Luther's *fragmental* interpretation of Paul's doctrine of justification by *faith alone*, although in reality Paul and James speak the same doctrine. The very design of the Revelation of God being to strip falsehood of its disguises, and by removing all absurdities and bad passions, to unite men in a brotherhood of love and truth, it might be expected that such vile

humors as exist in the heart of man, would be brought by the light to the surface, that they may be dissipated. But unreflecting and perverse-minded men will not fail to impute all these impurities to the Bible itself.

It is said in regard to the Scriptures, that a Council which sat in the time of Constantine, decided by their votes what books should be considered as the word of God, and what should be rejected, and that we have no evidence of the genuineness or authenticity of the Scriptures, but the vote of that Council; had they decided Esop's Fables to have been a Canonical Book, it would have become so, with as much authority as the rest. This objection is frequently brought up in one form or other, by Deists, although in the shape in which it is put by them, there is no truth in it.

The Council referred to very justly decided that they would receive no books as canonical which could not, as such, be clearly traced back to the *Apostolic time*. This was a sound rule of decision, and the Council exhibited wisdom in having adopted it. It was one of the few good things done in that age. As no book but one truly canonical was able to undergo the ordeal of such a test, all impostures were removed. I refer the reader to Lardner's evidences upon this point. Also, read Pailey's *Horæ Paulinæ*. The proof is as clear as mid-day.

Pretended "*contradictions*" are quoted against the Bible. A tiny minnow in the shallow brook of his own imagination, will dart his head and dash his tail, sprinkling, as he thinks, the waters of the Scriptures on high, and dispersing them with a flourish! But the poor thing has never been in the Scriptures! In the depths of that Holy Book the huge whale and the vast Leviathan can bury themselves, and the unruffled surface of the ocean never be disturbed by one ripple from their motions.

The figurative language of the book is made an objection against it. But how else should it have been written? God intended his Bible to be perpetual. He has, therefore, caused it to be written, not only in artificial and arbitrary words, but in the emblems and allegories of nature, which are forever true in all hearts. Artificial languages change and die, and interpretations from one artificial language to another, might deceive. But nature is imperishable.

The Providences of the Lord in regard to the Canaanites, are said to be cruel and unjust, and this is advanced as an objection against the Bible. Let us consider this point very briefly.

All the laws of nature are but the will of God, and act as his hand-maids. Men often forget this, and suppose that events take place without the predestination and providence of the Lord. But, in fact, the government of God is over all things, and His providence is universal and particular. He does not desire that the stony heart should fall; but if in its free agency it *will* fall, he controls the place and circumstances, so that all occurrences may be directed in such a manner as ultimately to accomplish the greatest possible good. He causes the very wrath of man to praise Him.

The Deity, intending to prepare the world for his own advent, and for universal salvation and happiness, selects the Israelites as a people to serve as a schoolmaster for a better state of things. He designs to put them in a fruitful and pleasant country, and to exhibit them to the world as a type of holiness. As a type of this kind, he intends that they shall destroy all wickedness and idolatry, and inherit the land so that sin shall not exist. For this purpose he chooses another people, the Canaanites, as a type of sin, and their land as a type of the earth, which the meek shall inherit. At the same time he informs the Jews that should they not keep His laws blame-

less, they must themselves suffer a worse affliction than the Canaanites, and be a proverb for terror and a hissing to all generations.

Now, how was the Lord to accomplish this? He was to plant the Israelites in a fruitful happy land; else it would not be a type of holiness. He was to place them in a central part of the world, whence their light might shine on other regions, and be disseminated. All such territories as were suitable for these purposes, were already inhabited by some tribe or nation. It would not do for the Lord to take the Jews to the frozen and uninhabited deserts of the North, nor to the burning and sterile sands of the South; else the object of the Lord, which was the salvation of the Earth in Christ, could not have been accomplished; at least not with the same benefit. It was needful, therefore, to bestow on them an *inhabited* land. The Lord chooses Canaan; he having given time to this people for four hundred years to repent, but they grew worse, and multiplied their iniquities.

Again, bear this in mind. One thousand five hundred years were to elapse from the time of Moses to that of Christ. The education of the world, upward, so as to be in a condition to receive a revelation of God, is a work of slow progress. One thousand eight hundred years of busy ages have transpired from the time of Christ, to the present day, and what are we now?

During this long period of one thousand five hundred years, the Jews were to be kept in Canaan, a peculiar and separate people, to await the advent of our Saviour. Of course, then, the Canaanites had to be driven out or destroyed; for if they were to remain mixed up with the Jews, the institutions, which were to be established as preparatory to Christ, would be corrupted. *One hundred* years make a great difference, in the corruption of national institutions: what shall we say of one thousand five hundred years? This consideration will account for the care used by Moses under the direction of the Almighty, for preventing the Jewish people from pursuing occupations, or having intercourse with nations which might tend to undermine their peculiar establishments.

Israel was to inherit a fertile land; that fertile land had inhabitants already settled there; those inhabitants were to be removed or destroyed. If driven out into other nations, they might combine and make head against the Jews, and either overpower them, or keep them in perpetual war. And how were they to be destroyed? By a pestilence, or earthquake or a volcano? But in either of these cases, the land would have become sickly, or broken up by chasms and ruins. And besides, Israel himself, or Zion, as a type of holiness, was to destroy sin. Had the Almighty by an earthquake, or a volcano, or a pestilence, destroyed the old inhabitants of Canaan, the act would have been thought as cruel as if he had done it by the swords of the chosen people. The Jews doing it, in pursuance of the commandment of God, would be an evidence that the visitations which befall a nation occur by the direct Providence of God, who will not spare the guilty; and that if the instruments, whom he selects to inflict retribution upon others, become rebellious, the Lord will requite them also; for he is no respecter of persons. Therefore, the command is given to destroy the idolatrous people, with the exception of certain female children, who by being saved, could not endanger the Jewish institutions. Had Canaanitish boys and girls been kept alive, they might have perpetuated a hostile race, and have reared a generation formidable to any government; but the Jews, by receiving into their families, only girls of a tender age, guarded against this evil.

It is objected that these commands from the Lord to destroy the seven



nations, engendered a cruel disposition, and gave countenance to the practice of war.

Any precept may be perverted; and if persons do not reflect upon the whole providences of God, they will form erroneous conclusions. The Jews received a code of moral, social and political laws and institutions, immensely exalting them above the common level of other nations. For although Moses was only a shadow of Christ, he was a shadow so brilliant that the people of that time could not look upon him in his glory. The Jews were commanded not to murder, not to covet, not to steal, and to love their enemies. I do not see any commandment of love and piety, in the New Testament, not contained in the *Old*; and it was to write the spirit of the commandments in the *Old Testament* upon the heart, that Christ came. We may judge, then, of the excellency of the Mosaic laws, by reflecting that the Christian dispensation is nothing but an unfolding of them, and a making of them honorable, by a perfect fulfilment of them in the person of the incarnate Deity. Had the Jews properly considered the directions of the Lord in regard to the Canaanites, they would have perceived that the Supreme Ruler demanded love, justice and mercy, in a people; and that as he used Israel as a weapon in his hand to inflict retribution upon a transgressing nation, he would not spare Israel themselves, but would cause his laws of nature to execute his decrees upon all offenders.

By retribution or punishment, I do not mean an avenging infliction of pain or chastisement, in the sense in which such terms are usually understood. On the contrary, I believe that all punishment by the Lord is corrective, and inflicted in a spirit of love for salvation. In no instance, whatever, do I think that punishment or retribution by the Deity, is wrathful or destructive. The Canaanites for four hundred years, had degenerated more and more, until the earth was ready to spew them forth; and they are removed, in order to prepare the way for their own salvation and holiness in Christ Jesus, as well as the salvation of all other men. To ascertain whether the destruction of the Canaanites was an injury to *them*, we need to know what they are now in the world of spirits, or what they shall become in Christ, and what they would have been, if Christ had never been born in Judea. We err, greatly, if we confine our attention to the few years to which human life extends, in this temporary existence.

The command addressed to Israel to destroy the Canaanites confers no authority upon persons to whom a command is not given, and cannot countenance war. Jerusalem and Canaan are types of Holiness and Sin; but as the *old* Jerusalem used the sword of flesh, the *new* Jerusalem is to use the sword of the spirit. We are to spare no Canaanite of *our hearts*, but to hew the most lovely and majestic of our sins to pieces. Christ is our Joshua, and our example, now, is the Lamb of God. We slay enmity by love. In this manner, only, can we enter into and inherit the promised Canaan.

It will be well, in order to throw light on the Beast in the book of Revelation by St. John, to consider the condition of the Israelitish Church, after that people got possession of Canaan.

The Canaanites in the Scriptures are called "*seven nations*,"—the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites. The Jews did not expel them, but corrupted their own religion with Canaanitish and other idolatries; in consequence of which, ten tribes were broken off from Judah. These ten tribes or horns hated Judah, and made her desolate. Judah, or the false Church of God, before the captivity, arrayed

herself in the scarlet and purple robes of Babylonish and Egyptian customs, and was defiled with filthiness. Putting these elements together in a typical beast, representing a depraved religion, we shall have blasphemy in Judah, sitting on a Beast with seven Canaanitish heads, and the ten horns of Samaria, arrayed in Babylonish purple and scarlet of pride, and drinking abominations and blood from the communion-cup in her hand, taken from the Sanctuary of God.

And just so it afterwards was, when Christ sent his Christian Church or new Jerusalem to take possession of the world, (or Canaan) and destroy sin (or the Canaanites.) They do not destroy sin; but engraft themselves upon the Roman Empire; in consequence of which, God breaks off from the Church, *ten horns*,—namely, *various sects* indicated by the typical ten tribes of Israel. These sects hate the Roman Woman, and make her desolate. Putting all these elements together you have the Apocalyptic Beast, seen by John, and representing a condition in the professing Church of Christ. Hence you see that the Lord is really no respecter of persons; but as he says, so he does.

In reading the Scriptures, it is absolutely necessary to attend to the law of progress, in the Revelation of God, else you will not only fail to comprehend the meaning, but fall into ruinous errors. Some persons imagine or assert that the Bible represents the murderous and adulterous David, as a man after God's own heart. Whereas it was the penitent, contrite and humble David, in whom the Lord had pleasure. A character such as David's would be any thing else than Christian, at the present day. John the Baptist, was greater than any of his predecessors; yet the least in the kingdom of Christ, is greater than John the Baptist: else would Christ have died in vain. Whatever Christian grace any person may now have, will seem a mere infant state, compared with that of a Christian generation which may exist some thousands of years from the present. For the revelation of the Godhead in man increases; it does not diminish. I know there are epochs and transitions; but I have reference to the ultimate effect of the law of progress, in the condition of the human family.

We shall better realize this law of progress, by following and comprehending the successive *Names*, under which the Lord reveals his character.

The word "*Name*," denotes character. Thus, those whose *names* are written in the Lamb's Book of Life, means those whose *characters* are written there, as included within his. Those who have the Father's *name* in their forehead, are those whose characters are like God's, and plainly seen to all the world, being written on their foreheads. And no others can enter heaven. How few are there of that kind now! Who is it that is *living* and *dying* to save *the world*, as God in Christ lived and died? None else are His.

The Lord in declaring his name to Moses, says, "I Am that I Am,"—to denote his self-existence. This is a Name of the Lord. In another place he says,—"The Lord whose name is Jealous, is a jealous God." When he proclaims his name to Moses on the mountain, he does it by declaring his attributes, or character,—"The Lord, the Lord God merciful and gracious," &c.

What is observable, is, that the name of God advances with the revelation which the Almighty makes of himself to man. This will be seen from what follows.

In the beginning of the Scriptures, the Deity is simply called God. For God would have been God even if he had never made a creation. But he

could not be a *Lord* without something to be Lord over. 'Therefore, after he has made a creation he is called Lord,—the *Lord God*.

God was known simply as the Lord God, from the creation of Adam until he appeared to Abram, when Abram was ninety years old, to make a covenant with him, and to promise him Isaac, by Sarai. On that occasion the Lord changed Abram's and Sarai's names to Abraham and Sarah, and he changed his own name to "The Almighty God;" Gen. 17. 1. From that time, the name of the Lord was "*the Lord God Almighty*;" and it denoted the *power* of the Lord to perform all those things which he had promised. And Abraham believed him, and it was counted to him for righteousness.

This remained to be the name of the Lord to Abraham, to Isaac, and to Jacob, and until the Almighty appeared to Moses in the burning bush, and then the Lord takes another name, Exod. 3. 14. 'This is, the "*I Am*,"—the self-existent Being, which I believe is synonymous with Jehovah; but as I am not a Hebrew scholar, I cannot say for certain, whether it is so or not. In Exod. 6. 2, 3, the Lord expressly takes the name Jehovah. 'The passage is thus: "And God spake unto Moses and said, I am the Lord; and I appeared unto Abraham, unto Isaac and unto Jacob, by the *Name of God Almighty*; but by my name *Jehovah* was I not known to them." Here the Lord seems to contrast his *promise* as the Lord God *Almighty*, under which name he appeared to Abraham and the Patriarchs, with his *fulfilment* of the promise to Moses, under the revelation of himself as the Lord God *Almighty*, *Jehovah*. As the self-existent eternal Being, he alone could name himself, the "*I Am*;" and he had right as the Creator and Governor of all things, to build up nations or to pull them down; to call Abraham's children to take possession of God's own land, which he had promised them, and to command Pharaoh to let his people go. This name is tantamount to declaring himself the King of Kings and Lord of Lords, and that he can call and raise into a nation whom he will, and pluck down and destroy whom he will; and no being can say to him nay. This, as I conclude from the whole context, is the intent of the name *Jehovah*; for now the Lord appears leading his armies to accomplish his purposes in the destinies of empires, with the manifest design of showing that his hand directs, foreordains and predestinates every occurrence; and that he rules in the affairs of men. And I praise the Lord from the bottom of my heart, that he does rule and that he does *not* leave us to ourselves.

Turn now to the next revelation that is made of the name of the Lord, in Exodus, 34. 6, 7. Moses, in anger against Aaron and the Israelites for making and dancing round the golden calf, had cast from his hands and broken the two tables of stone, containing the commandments, which God had given him. Returning afterwards to the Mount, Moses asked to see the glory of the Lord. The Lord said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord." No man can see the full glory of God, as it were face to face, and live; for the awful sublimity of Holiness in its clearest light, takes all strength from us. Therefore the revelation of God is gradual and proportioned to our ability. The Lord directed Moses to hew him two tables of stone like the first; and the Lord writes upon them the commandments, which had been on the stones, which Moses broke. Moses, there on Mount Sinai, holding in his hand these tables of stone, inscribed with the commandments, is put by the Lord in a cleft of the rock, and the Lord descended in the cloud and stood with him, and proclaimed the name of the Lord: "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keep-

ing mercy for thousands, forgiving iniquity and transgression and sin; and that will, by no means, clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and the fourth generation." Then Moses made haste and bowed his head toward the earth and worshipped.

Consider now the attributes and character comprehended in this name of the Lord. To me the name appears indicative of the dealings of God towards the children of Abraham, and the people of Canaan at that time; and of the designs of the Lord in leading Moses with the Israelites from Egypt; in short, it contains a summary of the goodness and glory of God as included in the name *Jehovah*. Let us attend to the particulars, and see if it be not so.

First, there is a repetition of the two original names of the Deity, "The Lord God." Then a declaration of his mercy, grace, long-suffering, goodness, truth, faithfulness to his promise in keeping mercy and forgiving iniquity; with an assertion that he would by no means clear the guilty, but would visit the iniquity of the fathers upon the children, and on the children's children, to the third and fourth generation. Now this is an accurate summary of the providences of the Lord God towards Abraham and Canaan. God, forknowing that the faithful Abraham would rear his son in such a manner that the Lord might bring his blessing on his seed, promises the land of Canaan to him. He faithfully keeps this promise. Notwithstanding the ill traits manifested by the descendants of Abraham, we cannot doubt that the character of that Patriarch was felt in his children to such an extent, that they were better fitted than any other people to carry out the great purpose of the Lord in the calling of Abraham. We must endeavor to realize the state of general ignorance and depravity at that time. God is merciful to them; and in abundant goodness and truth, keeps his covenant and forgives their iniquity. He had given the nations of Canaan until the fourth generation to repent. They do not repent; but grow worse. The Lord does not spare them, but visits upon them, the punishment which they had inherited, by persisting in the transgressions of their fathers. And with this design the Lord was *then leading Israel to the promised land*.

I do not know, for certain, whether the name had a *special* reference to these transactions or not. No doubt the name expresses the *immutable* character of Jehovah. But the events to which I have adverted, also fall within the meaning of it; and I think the Jews themselves had this understanding, as you will have some cause for saying, if you read carefully the 9th Chapter of Nehemiah, where that writer amplifies on the particulars of this name of God; more especially from the 17th to the 22d verses.

But I wish to pause yet longer upon the occurrences which attended this proclamation of the name of the Lord on Mount Sinai. Think, reader, how typical they are of the proclamation of the name of God, in Christ, the Saviour of men.

Mankind having broken the commandments of God, stand with tables of stone in their hands, in Christ, who is our Rock; and God in Christ, proclaims that same name, which he uttered on Mount Sinai before Moses. Mankind being transformed by the power of that name, make haste, and bow their heads and worship. The commandments, at that moment, are transferred from the tables of stone, and are written on the fleshy tables of the heart; and this is the new covenant of God in Christ.

This brings me to the next name of God, which he revealed to man. What mighty name was that? It is a name above every other name. Je-

hovah, the Lord of Battles, was only a preparatory name for Jehovah Jesus, the Lamb of God, who, by his own cheek offered to the smiter, his own back to the scourge, his own body to the cross, his own bloody agony and death, redeems and frees his murderers from wars, battles and sins; and gives them, with himself, the inheritance of his throne and universe. For not willingly does the Lord afflict the children of men, but from necessity, to bring them to a rest in him. In all our afflictions, he is afflicted; and his joy is to grant deliverance and salvation. Jesus makes known to us Jehovah as the Father; and connected with the name of the Son, and proceeding from the Father and the Lamb of God, is the name, "*The Holy Ghost*," or the Comforter; because when we become reconciled to the Father through his own blood, we have a peace that passes all the power of words to utter; a consolation and delight, which the combined tongues of all angels and arch-angels never can express. For God is our Father, our Saviour, and Sanctifier; we walk with him as a friend, a brother, and speak to him as a child would to an affectionate parent: and all religion and morality, then, become merged in those sweet and heavenly affections, *filial* and *fraternal* love.

From this sketch, you may see that from the time when the Deity first assumed the name of *Lord*, at the creation of Adam, until he came as the child *Jesus*, the promised seed, who was to bruise the head of the Serpent, all the names of God have been expressive of the progress of his Revelation, and were preparations for his gospel of universal salvation. You will understand, therefore, how to estimate or regard the characters and relative perfections of the people, who were in existence at the various intervals of these progressive revelations. The revelation of God is now completed in his Son, with this exception, that the *tree* of life planted by him is a *living* tree, always putting out new branches, and ascending higher with the advancing strength of man, and yielding perennial and inexhaustible fruits.

Before quitting this subject of the name of God, I wish to call attention to another point having relation to it.

In Numbers 6. 22—27, are these words; "And the Lord spake unto Moses saying: Speak unto Aaron and unto his sons saying, on this wise ye shall bless the children of Israel, saying unto them, the Lord bless thee and keep thee, the Lord make his face shine upon thee and be gracious unto thee, the Lord lift up his countenance upon thee and give thee peace. And they shall put *My Name* upon the children of Israel, and I will bless them." Here is a three-fold or a triune blessing. Why is this form of blessing enjoined? It appears to have reference to the Trinity of names, Father, Son and Holy Ghost. The Father blesses and keeps all his creation, and in Christ he makes his face shine upon us, and is gracious; in the Comforter he lifts up his countenance upon us, and gives us righteousness, peace and joy. God, by directing that Aaron and his sons, should put the Lord's *Name* upon the people, indicates that they should teach them to observe all things that the Lord had commanded, and thus purify or baptize them *into* the character or name of God; and God promises to be with them, and bless them.

Thus in Solomon's temple there was a brazen sea, containing waters for baptism, standing on the backs of twelve oxen, three of them respectively looking to the four quarters of the earth. This, in all probability, was typical of the twelve Apostles, going into all nations, baptizing or purifying them into the name or character of the Father, Son and Holy Ghost.

Now, then, we come to the command of our Lord in Matthew, 28. 19,

20. "Go ye, therefore, and teach all nations, baptizing them INTO the NAME of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever, I have commanded you; and lo! I am with you always, even unto the end of the world. Amen."

The original Greek should not be rendered "baptizing them IN the name," but "baptizing them INTO the name." Any one acquainted with the language has only to turn to the original, to know that this is correct. The words in the Greek are not "en to onomati," (*in the name,*) but "eis to onoma," (*into the name.*) This, in my opinion, means nothing more than the equivalent of the command which God directed Moses to give to Aaron and his sons, *to put the Lord's name* on the children of Israel. They were to purify all nations *into the name* or character of the Father, Son and Holy Ghost, by teaching them to observe all things whatsoever that the Lord had commanded; in other words, they were to preach the gospel.

For in Christ Jesus, neither baptism nor circumcision avails anything, but a *new creature*. He whose *name* is written in the Lamb's Book is *saved*, and no other. And all *workers* of iniquity, whatever their creeds, professions or washings may be, carry on their foreheads the *name* or character of the beast.

The Apostles did baptize or immerse into water. 'This cannot be denied. As they were wise, sanctified, and inspired messengers of the Lord, I believe they did right. But so also, they conformed in many other things to the Jewish rites; for it was proper and expedient so to do at that time. But I do not think those forms were intended to be permanent. In a conversation, which, some months since, I had with a clergyman of the Disciples Church, (called Campbellite,) I was explaining my opinion about water-baptism, and stated to him, the right interpretation of the passage in Matthew 28, that it should be "*into*," and not "*in*." He agreed with me; for says he, Campbell has so translated it. I was surprised to hear it; but it is the fact. My surprise arose from this consideration,—if Campbell has so translated it, why then does he insist upon a *water* baptism; for a baptism *into the name* of God, is a spiritual baptism into the Divine character! I expressed my surprise to the Clergyman with whom I was conversing, and asked him how he got over the difficulty. He said that the Apostles were commissioned to establish the Church; and they commanded and practised baptism; and who has authority to depart from their foundation? 'This was the substance of his argument. It was placing water-baptism not so much on the declaration of Christ, in Matthew, as on the Acts of the Apostles and the Epistles. The arguments of the Campbellites had great force with me at the time; but on further consideration, I believe that my original impression was correct, and that a water-baptism is not needed. I think Paul inculcates this doctrine. For he says that Christ sent him not to baptize, but to preach the gospel. But certainly Paul was sent with as ample instructions, as the other Apostles. He was therefore sent to teach all nations, *baptizing them*, &c. By saying that he was not sent to baptize but to preach the gospel, he means, as I conceive, to negative the idea that he was sent to baptize with *water*, but to preach the gospel, or repentance and remission of sins, by baptism, *into* the character or name of the Father, Son and Spirit.

However upon these points I shall not dispute. Forms and ordinances are serviceable as means to an end. I state my sentiments. Let others judge and act as they please. Such external rites neither make nor unmake a Christian.

## CHAPTER XIII.

### PROPHECY BY OUR SAVIOUR.

When Jesus, the King of Sion, entered Jerusalem, near the time of his death, he went into the temple, and cast out those who bought and sold there, and overthrew the tables of the money-changers, and the seats of the persons who sold doves. The Scribes and Pharisees were displeased. Attempts were made to entrap the Lord in his discourse, so that he might be exposed to the hazard of his life, under the Roman laws. Christ, after foretelling many woes against the Scribes and Pharisees, and warning the people against them, refers briefly to the evils impending over that generation, and then exclaims: "O Jerusalem, Jerusalem, thou which killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you, desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." *Matth. 23. 37—39.*

Jesus then went out, and departed from the temple. But his Disciples came to show him the buildings of it; for there were many buildings constituting the temple; and no doubt his Disciples, in common with all the Jews, felt a pride in the beauty and splendor of that vast and magnificent structure. Jesus said: "See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down!" After that, as he was sitting upon the Mount of Olives, his Disciples came to him privately, saying: "*When* shall these things be, and *what* shall be the sign of thy coming and of the end of the world?"

Bear in mind, now, what Jesus had said: "Ye shall not see me henceforth, *TILL* ye shall say, Blessed is he that cometh in the name of the Lord." His Disciples believing, as it seems, that Jesus was coming again to destroy the world and to save his own followers, ask him the above questions, comprehending these two points: First, *WHEN* shall all these things be, namely, the destruction of the buildings of the temple. Secondly, What shall be the *SIGN* of your coming, and of the end of the world?

In reality, Jesus, as I understand the passage, meant that the people of Jerusalem should no longer see him *in their temple*, till they should say, "Blessed is he that cometh in the name of the Lord;" that is to say, *until their conversion to Christ*. For when he went out of the temple, the last time, it was the God of Abraham, of Isaac, of Jacob, and of Moses, actually *abandoning that temple*, which a false Church and State had decorated professedly in honor of a God whom they did not know, and whom they were rejecting. The Lord was about to cause the destruction of all those vast and magnificent buildings, burnished or laid with gold, and adorned with rich jewels and cloths. He was about to erect his spiritual temple, to consecrate a spiritual priesthood, and to remove the veil which separated man-

kind from the Holy of Holies. And until the Jews should receive Christ, *into the temple of their hearts*, they were to be without a God, an altar, or a paschal Lamb.

The reply of Christ to his Disciples, comprehends, in my opinion, the whole period, which should elapse, from the day of his conversation with the Disciples, until the final conversion and gathering of the Jews, namely, until they should say, "*Blessed is he that cometh in the name of the Lord.*"

The prophecy, then, contains a brief history of the Jews from their rejection of Christ, to the destruction of their temple and city, their dispersion among nations, their sufferings, and finally their conversion, or the time when the Deliverer should come out of Sion, and turn away ungodliness from Jacob.

We might suppose that this prophecy would be most minute and descriptive in the narration of those events which should occur to Jerusalem, while it *remained a city*; for subsequently, the Jews would be scattered among the Gentiles, and their fate be one uniform scene of oppression and captivity, or contempt and execration. And besides, as the planting of the Israelites in Canaan, was the establishment of a new era with them; so their expulsion from the land, in fulfilment of the curse for disobedience, must be deserving of particular notice.

This conversation took place between our Lord and his Disciples shortly before the death of our Saviour, when he was thirty-three years old. The capture and destruction of Jerusalem, by the Romans, occurred in the year of our Lord, 70. Of course, then, 37 years elapsed from the time of the conversation alluded to, until the destruction of Jerusalem. This is really a very short period. But when men are daily and hourly in the dread of some great and afflictive event, or in the hope of a deliverance, *thirty-seven* years is an immense long time; especially as this interval was filled up by false prophets, and false Christs; and by wars and rumors of wars; and by earthquakes, famines, and pestilences.

Hence, Christ warns his Disciples not to be deceived. The end was not to come so soon as these indications might portend. His Disciples were to trust in God, and not give themselves up to fear. But he tells them a sure sign; it was this: "When ye, therefore, shall see the abomination of desolation spoken of by Daniel, the prophet, stand in the Holy place, (*who-so readeth, let him understand,*) THEN let them, which be in Judea, flee into the mountains."

Daniel had spoken thus: "And arms shall stand on his part and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." Daniel 11. 31.

This sign actually happened in the beginning of the siege of Jerusalem. The Roman General advanced with his armed legions and stationing them on the holy ground, invested the city, in such a way that escape from it was impossible. But suddenly the enemy, without any apparent cause, withdrew their forces. Instantly the whole body of the Christian Church, which was at Jerusalem, availing themselves of the opportunity, fled from the city, and escaped to places which were at peace. Speedily the Roman army, returning, again invested Jerusalem, and there was no more escape for any person who remained.

The siege, if I mistake not, lasted three years and a half; and during all that time the Christians were in safety.

But fearful was the retribution of Divine justice, upon that obstinately



rebellious people at Jerusalem, who had chosen a murderer and a thief, namely, Barabbas, and had rejected Christ. According to their own works they are requited. The plucking up of Jerusalem was immensely more terrible than the destruction of the Canaanites. It being a time for the celebration of the Passover, Jerusalem was crowded with Jewish devotees from all parts. Three hundred thousand souls, during that long siege, were there shut up in Jerusalem, as in a pest-house. Famine, robbery, and murder stalked through the streets. There was no pity for grey hairs, nor tenderness for infants, nor regard for women. All natural ties were dissolved. It is horrid to think of the things which were then done and suffered. Mad-dened zealots, pretending to be inspired of God, carried out and executed the works of their god Barabbas, whom they had chosen. The sick were not able to bury the dead, and those who were well and had strength, were unwilling to do so, both on account of the number of the dead and their own fear. A deep heart-rending and appalling gloom pervaded the city. But more terrible than these calamities were the depredations and cruelties perpetrated by the seditionists and robbers, who pretending a divine commission and injunction, to hold out in their defence against the besiegers, took and by force retained the direction of affairs in the city. These would break into houses, strip and ill-treat the dead, and laugh horribly at the calamities and suffering which they inflicted. Most impious! Men professing the knowledge and love of God, rioted in the destruction and spoliation of the poor, the weak, the defenceless and the miserable.

One unhappy woman, Maria, she was the daughter of Eleazar, of Bathe-zor, and her home was beyond the Jordan, had gone to Jerusalem before the siege, and by the arrival of the Roman troops was prevented from escaping. This lady was of a distinguished and wealthy family, and had taken great abundance with her to the city. But the seditious Jews, who had possession of the place, plundered her of her possessions, and whatever food she could provide, they daily rushing in, seized and bore away. Grief, famine and resentment, preyed upon her mind, and greatly excited her. Seizing her little boy, whom she was nursing at the breast, she cried out, in the transport of her phrenzy,—“Wretched child, in the midst of this war, famine and faction,—for what do I preserve *thee*? Should we survive, our condition among the Romans would be slavery. But even the horrors of slavery are now anticipated by famine, and by these assassins, more cruel than either! Come, be thou my food and my avenging Fury against these men, and a tale for the world, the only one yet wanting to complete the miseries of the Jews.” So saying she killed her son, and roasting him, she ate part, and covering the rest over, she stood it by, reserving it for another time. But the assassins shortly afterwards coming in, and perceiving from the smell of food, that she had prepared something, threatened, as was their custom, that they would immediately slay her, unless she produced what she had in the house. Speaking bitterly, she replied, that she had indeed preserved a fine portion for them, and forthwith uncovered the body of her son. Horror and amazement seized them, and they stood speechless. See, said she, this is my own son, and the deed is mine. Eat, for I too have eaten. Be not more delicate than a woman nor more tender than a mother. But if you are so pious and reject my offer,—*I have already eaten half*,—let the *rest* remain for me also!\*

\* This incident, and most of the accounts concerning the siege of Jerusalem, I have copied, with some unimportant variation in words, from Eusebius's Ecclesiastical History, translated by Cruse, edition 1842, page 91. Eusebius quotes from Josephus.

Thus was consummated upon the Jews, the condign and unparalleled afflictions which they had imprecated on their own heads, when they demanded the death of Christ. Moses had foretold these calamities fifteen hundred years before, when he prophesied that if the Israelites departed from serving the Lord, they should be cast out and become an astonishment, a proverb and a by-word among all nations. The tender and delicate woman among you, (said this Prophet) who would not adventure to set the sole of her foot upon the ground, for tenderness and delicacy, her eye shall be evil toward her husband, toward her son, toward her daughter, toward her very infant, and the children whom she shall bear; she shall eat them, for want of all things, secretly, in the siege and straitness, wherewith thine enemy shall distress thee, in thy gates. (See 28th chap. Deuteronomy.)

Jerusalem had not only persecuted Christ to death, but had pursued, and to the best of her ability, had put the hand of oppression and murder on the Apostles and Disciples. She accused them constantly. The destruction of the City, therefore, in all probability, caused a short respite to the Church. But after the lapse of a few ages, subsequent to this Jewish tribulation, corrupting sects and false doctrines and government, gradually arose among the Christians themselves, which darkened the Sun of Righteousness; the Moon, or Church, ceased to give a true light to the world, and passed under the plagues, spiritually, of *Blood, Darkness and Death*; in which last condition she now is, and her works of *Hell* follow with her. At length, however, we have reached a new era of a great moral and social earthquake. Now comes free inquiry with a fearless discussion and an honest determination to seek, to know and to do what is right. We look to the past, the present and the future. Our eyes are suddenly opened, and we see the Roman Legions, the abomination that makes desolate, with their heathen eagles and banners, standing on the holy ground and encompassing the very sanctuary of God. The Church is a Barabbas, and the State a Herod and Pilate. Those who behold these things, instantly flee from the doomed city and betake themselves to the mountains. The pulpits usurped by a false elergy, shining as the stars of the Churches in a fancied heaven, are shaken by the mighty winds of truth, and the Stars fall, like Lucifer, to their kindred regions below, and the powers of a corrupt religious domination are overthrown. Then shall appear the sign of the coming of Christ in Heaven, *a mourning for sin*; "Blessed are the pure in heart, for they shall see God." Happy day for Israel; down-trodden, oppressed and out-east Israel! The grafting-in of the Gentiles, was the easting away of Israel. But if the fall of the Jews, be the reconciling of the world, what must the receiving of them be but life from the *dead*! That day is near when Israel shall say, "*Blessed is he that cometh in the name of the Lord.*" They shall know and adore him, whom they pierced, the Lord God *Almighty* of Abraham, the Lord *Jehovah* of Moses, our Lord God, Almighty, *Jehovah Jesus*, King of kings and Lord of lords.

The prophecy by our Lord dwells particularly on the affairs preceeding and accompanying the destruction of Jerusalem; but in noticing the apostasy of the Gentiles, it merely states the facts of the spirit of Christ being darkened, and the churches not giving their light, and the stars of the churches, or the ecclesiastical powers being shaken; if shaken, *removed* to make way for a new heaven and a new earth, or a new church and social and industrial conditions.

The Prophecy says: "immediately after the tribulation of those days, shall the sun be darkened." "*The Man of Sin*" had begun his work even

in the Apostolic age, and did not travel with slow steps. But the word "immediately" must have reference to the whole period over which the prophecy reaches, from the conversation of our Lord, to the calling and conversion of the Jews. The time from the "*tribulation*" or destruction of Jerusalem, to the darkening of the Sun of Righteousness, in the professing Christian world, was very brief, or *immediate*, compared with the many centuries included in the prophecy.

The Jews, as a people or generation, although scattered, were not to cease until all those things should be fulfilled.

Paul, in referring to these events, says: "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, *until the fulness of the Gentiles be come in*. And so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Rom. 11. 25, 26. This must mean *until the iniquities of the Gentiles are fulfilled*; as was said also by the Lord concerning the Amorites when He made the promise to Abraham, as related in Genesis Chap. 15. 16.

If you turn to Rev. 6. 12—17, you may read what John says of the earthquake, the darkening of the sun, the moon not giving her light, or becoming as *blood*, and the falling of the stars. The stars denote the angels of the churches, viz: The Pastors or Teachers. Rev. 1. 20. In Rev. 7. 1—8. after the falling of the stars the Jews are converted. John's language is thus, (Rev. 7. 1—4.) "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor the sea, nor on any tree. And I saw another angel ascending from the East, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth, and the sea: saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed *a hundred and forty and four thousand* of all the *tribes of the children of Israel*."

Here John's vision, in my opinion, represents the same occurrences which our Saviour foretold, with the difference that in John's vision the spiritual earthquake is represented as first making known or disclosing the facts that the plagues of blood, darkness and death, had already overtaken the churches, and the earthquake is like the cry of "*Death in every house*" startling the Egyptians from their sleep at midnight, to let Israel depart to serve the Lord. Whereas, in our Saviour's prophecy, the events are foretold in the order of their actually happening, viz: the darkening of the sun and moon, the falling of the stars, the shaking of the powers of heaven, the mourning of the tribes of Israel, and their seeing the coming of the Son of Man.

Compare the words used by our Saviour in his prophecy with those from John, and you will be certain they refer to the same thing. "And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other." Mat. 24. 31.

I have already quoted Paul's expressions about the Deliverer from Sion. In Rev. 14. 1, there is a similar passage bearing on this subject. "And I looked, and lo, a Lamb stood on the Mount *Sion*, and with him *a hundred and forty and four thousand*, having his Father's name written on their foreheads." I shall prove, ineontestably, when, in a succeeding chap-

ter of this work, I treat of the book of Revelation, that these portions of Scripture refer to the same points as those embraced in the prophecy by our Lord, which I am now considering.

The Evangelist Mark, in recording the words of our Saviour in regard to the matters before us, relates this additional fact in our Lord's conversation: "But of that day and that hour knoweth no man; no, not the angels which are in heaven, *neither the Son*, but the Father." Mark 13. 32. This passage is relied upon by very many persons, as an argument against the Divinity of our Saviour.

But the Godhead of Christ is proved by numerous passages and declarations in the Bible, and the necessity of it is shown from the whole scope and tenor of the Divine Revelation. Neither in the text above cited from Mark, is there any thing which militates against this truth.

Our Saviour holds and fulfils two relations to us, God and Man. His relation as man, is full and perfect. How else could he be an example for us, or the Captain of our Salvation by leading the way? Could he leave any thing undone, which, as a man, a good Christian and a pious Son of God, it is incumbent on a human being to perform? By the incarnation of himself in a body, made under the law and born of a woman, he occupies truly the relation of a Son to the Father, and a Brother to us. All the duties of this human relation were as obligatory on him as on another man; viz: prayer, purification, and all Christian and moral acts. Jesus ascends his throne, not in right of his thunderbolts and power as God, but simply in right of his holiness and love, signified by his death on the Cross. He humbled himself to the Cross; *therefore*, he is exalted. And always, as it appears to my mind, this relation as a Son will continue. For wherever we shall see Christ, it will be in the unfolding of that character which is the result of the development of his human relation, by the operation of cause and effect, and in fulfilment of the same kind of duties which are incumbent on every son of man.

Therefore it is, that he is represented as unable to *do or say* any thing but what Moses and the Prophets had written before-hand. For he came to do *the will of God* in the same way that any of his brethren, had they been holy, would have done it. As *Christ*, he does not act *independently* the part of God; nor *originate* any thing, nor *dispense* with any thing. But he fulfils his allotted part *as the Son*.

When there was a request on behalf of two of his Disciples, that they might sit the one at his right hand, and the other at his left, in his kingdom, he says: *it is not mine to give*, except in the way *prepared*. He *himself* could not ascend the throne in his own kingdom, except in the way foretold concerning him; neither can any one ascend that throne except in the way prepared. This is the humiliation to which God in Christ has descended. He has assumed the relation of a man and a brother to us; and I believe this relation is eternal. He does, indeed, stand, also, in the relations of the Father and the Holy Ghost; but these are other and distinct from that of the Sonship.

*He knew all things*. But as the Son of God, occupying a human relation, it was not committed to him to make known the day and hour of his coming. For suppose he had said, on such a day, in such a year, I will appear to the tribes of Israel and convert them. What then becomes of the sign in heaven—of the seeking—the mourning for sin—and other preparations of the heart for holiness? Instead of looking *within*, the tribes would be seeking *without*, for something *external*. He, therefore, enjoins

it upon all persons, "watch and pray;" for if you *do not*, I shall come as a thief in the night!

A just consideration of the two relations of our Lord, in my opinion, renders the Bible perfectly free from obscurity.

Leaving this point, however, let us return to the prophecy, in order to offer some reflections connected with the subject.

Tyre, Sidon and Sodom, were guilty of a less offence than Jerusalem. For they sinned against less light, and probably were not so hard of heart. But what was the offence of ancient Jerusalem, compared with the transgressions of modern Christianity! Jerusalem will be justified, rather than the Churches of the present day. Take the two most Christian nations, as we in this country are in the habit of considering them, Great Britain and the United States. What did Jerusalem commit, compared with the atrocities of British and American Christians and Churches!

Of all the fell tyrants that have ever existed, Great Britain, at home and abroad, wherever and whenever her ambition, her thirst for gain, and power prompt and enable her, is exceeded by none in cruelty, insatiable avidity, and a callous, unscrupulous resort to the most unfeeling and oppressive expedients to amass wealth and concentrate her dominion. Her emancipation statutes, the bright part of her history, contrasted with the dark, degraded and abject condition of her workingmen at home—men and women, young men and girls, naked, lashed together as beasts of burden, dragging coal-cars in pits—her starving, deformed and brutalized factory people—her laborers sullen and ignorant as if a curse had fallen upon them—represent the ferocity of the leopard with his treacherous cunning. A thousand glittering spires ascend in her metropolis, and streams of human flesh,—Queen, Lords and Ladies, haughty Bishops or more humble prelates, merchants who are princes, professional men, trades people and artisans, with multitudes of others,—pour into the temples of her Dagon, speaking lies at one table; professing the love of God and vowing service to the Lord, when every intent of their hearts is fully bent upon mischief, upon state intrigue, ecclesiastical advancement, commercial speculations, or the providing for their own households, by preying on their brethren! The cries of the poor are unheeded. She builds splendid altars to God, and endows her clergy sumptuously, but leaves the poor to perish. No distance is a protection against her rapine. Her fleets, her cannon, her armies cross oceans, invade the most remote continents and empires, and engirdle the earth. Her blow is felt at once in the far West and the extremest East. The meek Hindoos fall before her. China, secluded from all nations, fancying herself a celestial empire, her people ignorant of the prowess, the wealth and resources of foreign countries, is suddenly awakened from her dream and security of centuries, by the insolence and rapine of British aggression, sustained by British cannon. China shall not even have her own police! She shall not exert what little power or knowledge she has for the protection of her subjects from want and madness! She shall consent that an immense territory shall be grown with the poppy, and that the Chinese people entailing upon themselves and their posterity an insanity more fearful than any other, shall receive from foreign workshops and fields the provisions and necessities which their own industry, if left free to act, might produce for themselves! The great cardinal maxim of Great Britain is, destruction to all commerce, to all manufactures and industry, to all dominion but her own; and faithfully does she act by this rule. Vast is her empire; splendid beyond all conception her magnificence and grandeur; and numerous and powerful

her brave fleets and armies. But the day of the visitation of the Lord is near at hand; a great day of wrath and trouble to all nations; and of all their buildings in iniquity and oppression, not one stone shall be left upon another, that shall not be thrown down.

The United States have many advantages for which to thank God: a rich soil; a country spread out in every direction; most beautiful vallies; mountains, bearing in their bosom abundant ores and other mineral treasures; hills healthful and luxuriant; forests, supplying wealth, ornament and protection; mighty rivers and lakes with their tributaries, binding the whole land together in the embrace of friendly commerce and political union.

And what has been the conduct of American Christians and churches, in return for these blessings?

Two million five hundred thousand of our defenceless brethren are held as *slaves*—denied the rights of personal liberty, of free locomotion, of life, of instruction and education, of moral agency, of knowing or worshipping God, of marriage, of the paternal and filial relations and affections! Churches and religious teachers can find a "*Thus saith the Lord*" for external rites and ceremonies; for mint, cummin and anise; but not for the weightier matters of the law, judgment, mercy and faith! Can any thing be more clearly repugnant to the whole decalogue and the law of love in Christ, than AMERICAN SLAVERY? Do we eat the flesh and drink the blood of our Lord by devouring and making merchandize of his brethren?

But American Slavery is not our only national sin. Continually the condition of the working-people is becoming more severe and afflictive. American employers and factory owners must compete with British capitalists and manufacturers, and the contest between the two nations, is, which shall become the mart of the world, and produce the most wealth at the lowest rates of reward or wages to the operative. Crimes increase in number and enormity. The passions are perverted to unnatural and destructive purposes; and as we have no titled aristocracy, claiming by birth-right, Mammon is building up a monied nobility and royalty, which, with vices and sensualities exceeding those of the old Feudal ages, threaten a more heartless supremacy. The worst, most depraved and soul-killing demon that can tyrannize over men or nations, is the greedy, all-absorbing love of gain. And this vile, anti-moral and anti-Christian spirit, is the Lord and Master in Free America.

It is not necessary for me to notice other Christian countries. The two which I have instanced are *thought* to be the *best*! Alas! what, then, can be said in favor of others?

The Lord has gathered all nations into Jerusalem. They have come there to celebrate their passover! By the profession of the Christian religion, all Christendom may be supposed to be enclosed in the Holy City, in the Christian Temple. Terrible, most terrible, will be their destruction! Already the abomination of desolation is *seen* to stand in the holy place; and the elements of the conflict are concentrating their energies. The Eagles, which scent the prey, are gathering to devour the carcasses. Woe, woe, to Jerusalem—to the bloody City! As was said in the former time, so now may it be repeated—"A voice from the East, a voice from the West, a voice from the four winds, a voice against Jerusalem and the Temple, a voice against the Bridegrooms and Brides, a voice against all people:" a voice of lamentation and weeping! For wickedness shall be consumed *by its own fires*. How many wretched Marias, delicately brought up—how many hapless fathers—will ask "for what do we reserve our offspring, for slavery or

unsparing famine, or assassins no less cruel!" If the wickedness of the old Jerusalem exceeded the sins of Tyre, Sodom and Canaan, and brought down upon that people the curses under which they yet wander and are out-casts, of how much sorer punishment shall the new Jerusalem or Christendom be thought worthy, which for nearly eighteen hundred years has hardened itself in transgression and trampled on the blood of God!

But there never was an instance, yet, of a repentant people being destroyed. And though the mountains be removed, and the rocks fall, the righteous, fleeing to the Lord, are safe.

## CHAPTER XIV.

### HISTORY OF THE APOSTACY.

From the time of our Lord to the present day there have been four periods of Church History. First, the Apostolic; Second, the Constantine; Third, the Papal; and Fourth, the Protestant or Reformed. I will consider them in this order.

**FIRST, THE APOSTOLIC.**—We read in Acts 2. 44—47, that "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; praising God, and having favor with all the people. And the Lord added to the Church, daily, such as should be saved."

This took place in Jerusalem, where the Church commenced, and where the persecutions of Christians appear to have been surrounded with more dangers from the intolerancy of the Jews, than in any other city. At Corinth, at a subsequent date, the Christians did not hold their property, actually, in common. Paul, writing to the Corinthians says: "Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." 1 Cor. 16. 1—3.

Paul was a faithful Apostle, and had naturally a powerful and clear understanding. Beside, the truths with which his heart was inspired, very greatly illuminated his mind. If an absolute community of property then existed, or was enjoined, why did he direct the Corinthians, as he had given order to the Churches of Galatia, that every one of them should lay by him in store, as God had prospered him, in order to create a fund as a liberality or donation, to be sent to the Brethren at Jerusalem? This language denotes the recognition by Paul, of the Christian practice, at that time, of separate avocations in business and individual property. The principles of unity in love and combined interests were established; but the outward forms as means to accomplish these ends, were to abide the discoveries

which the Christian people might develope. Neither did the condition of civil and political government, nor the degree of social and industrial knowledge in that day, permit or enable the Christians to engage in a unitary system of labor, which required increased science and enlarged freedom.

The community at Jerusalem, therefore, I presume arose from the peculiar situation of the Christians. \* Many Christian converts were persecuted and stripped of every thing; and those who held property, held it for the public good. Also, at Jerusalem, at the passover, there would be strangers present from distant places; and these would need the hospitality of the resident Christians. But it is evident from the whole narration, in the book of the Acts of the Apostles, that every Christian in those days considered all that he had—himself, his family, his property and reputation, his life—as a mere trust committed to him by the Father for the public good. Whether at Jerusalem, at Galatia, at Corinth, at Rome, or any where else, all who believed were together in heart and hand, and *really* had all things *common*; for no man considered any thing he had as his own; but himself and all things belonging to him, as the Lord's. They were a zealous and single-hearted people, receiving and acting out to the best of their ability the doctrines of love and fellowship committed to them; gladly praising God, and having favor with the people, and daily increasing their conquests over the world.

This was a happy state of Christian purity, and may be represented by a robe of *white*. As is said in Rev. 19. 8. of the Bride of Christ,—“and to her was granted, that she should be arrayed in fine linen, clean and *white*, for the fine linen is the righteousness of saints.” White is frequently used as an emblem of righteousness. Thus our Lord is described as riding upon a *white* horse, and followed by the armies in heaven on white horses, clothed in fine linen, clean and white, and smiting and subduing the nations, with the sword of truth. Rev. 19. 11—16:

The Apostolic state of the Church, therefore, I distinguish by the color *WHITE*.

SECONDLY, THE CONSTANTINE PERIOD.—I call this the Constantine period, not from any supposition that the apostacy of the Churches had not commenced before the reign of this Monarch, but because the union of the Church and State under Constantine, was the most eventful act in this time. In fact, some of the corruptions which I am about to mention, as included within this division, were not finally established until the fifth century, at the Council of Chalcedon; namely, the *two natures* of Christ, in one person. It will be understood, then, that the name Constantine is applied to this period, simply from the prominent influence, which the *Roman Emperors* exerted upon this bloody and contentious portion of church history, until their sway was superseded by the darker supremacy of the *Roman Bishops*.

I shall treat of the corruptions of this period under three heads,—*first*, in regard to the *priesthood*; *secondly*, the practice or right of *war*; and *thirdly*, the disputes concerning the *Trinity* of the Godhead and the *Duality* of Christ.

First, in regard to the Priesthood.

The Mosiac Church had ordinances of divine service, a worldly sanctu-

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\* I do not intend these observations to apply against the doctrine of a *christian community of goods*. Christianity necessarily leads to a practical community by which possessions are parted to all men, as every man has need.



ary, and a distinct priesthood. Their temple or tabernacle was divided into two parts,—first, *the Sanctuary*, and after that, *the Holy of Holies*. These two were divided from each other, by the veil, called *the second veil*. The Holy of Holies was a type of heaven, where God dwells; and the second veil being suspended before it, concealed the Holy of Holies, or Heaven, from the view of the priests in the *Sanctuary*, who had come only within what is called the *first* or *outer* veil. None but the *High Priest* could enter within the *second veil*, or the Holy of Holies; and he alone once every year, not without blood, which he offered for himself, and for the errors of the people.\* By this was signified, that the way into the Holiest of all, was not made manifest, *while the Mosaic tabernacle was yet standing*. But when Christ came, he, being an High Priest of good things to come, by a greater and more perfect tabernacle not made with hands, *not of the Mosaic building*, nor by the blood of goats and calves, but by his own blood, entered in once into the Holy Place, or heaven, having obtained eternal redemption for us. And to those who look for him shall he appear from this Heaven, or Holy of Holies, namely, from the *second veil*, without sin, unto salvation.†

The Jewish High Priest was required to enter often, that is once every year, into the Holy Place. But Christ does not need to enter *often*; but once at the end of the Mosaic dispensation, or world, did he appear to put away sin by the sacrifice of himself. By this *one* offering up of himself, he has perfected forever, them that are sanctified, and has opened a passage for all his brethren, or disciples, who are a royal priesthood unto God, to enter with holy trust and confidence *into Heaven, or the Holiest*, by his blood, by a new and living way which he has consecrated for us, through the veil, that is to say, his flesh.

In Christ all are priests, for there is no longer a *second veil* separating us from the Father. Christ is the one High Priest, and the one Mediator, for all; through whom all, being reconciled and united to each other and to God, become themselves a royal and priestly race. “When the Apostles introduced the notion of a *priest*, which is found in the Old Testament, into Christianity, it was always only with the intention of showing that no such visible distinct Priesthood, as existed in the economy of the *Old Testament*, could find admittance into that of the *New*; that inasmuch as free access to God and to heaven, was once for all opened to the faithful, through the one High Priest, Christ, they had become by union with himself, a holy and spiritual people, and their calling was only this, namely, to consecrate their whole life as a sacrifice of thanksgiving for the mercy of God’s redemption, and to preach the power and grace of him who had called them from the kingdom of darkness into his wonderful light; and their whole life was to be a continued priesthood, and spiritual serving of God, proceeding from the affections of a faith working by love, and also a continued witness of their Redeemer. Compare 1 Pet. 2. 9, Rom. 12. 1, and the spirit and connection of ideas throughout the whole Epistle to the Hebrews. And thus also the furtherance of God’s Kingdom, (both in general and in each individual community,) the furtherance of the propagation of Christianity among the heathen, and the improvement of each particular Church, was not to be the concern of a particular chosen class of Christians, but the nearest duty

\* I am speaking from Paul’s Epistle to the Hebrews, Chapters 9 and 10.

† I would gladly quote a Universalist Work, to which I am indebted for some of the ideas in my exposition of Paul’s Epistle to the Hebrews, but I do not remember the name of the Book, nor the author, and have no means, at this time, of ascertaining them.

of every individual Christian. Every one was to contribute to this object, from the station assigned him by the invisible head of the Church, and by the gifts peculiar to him, which were given him by God, *and grounded in his nature*; a nature which retained, indeed, *its individual character*, but was regenerated and ennobled by the influence of the Holy Spirit. There was here no division into *spiritual* and *worldly*, but all, as Christians, in their inward life and dispositions, were to be men dead to the ungodliness of the world, and thus far departed out of the world; men animated by the spirit of God and not by the spirit of the world.”<sup>#</sup>

There are diversities of gifts and operations imparted by the Spirit of the Lord to different individuals,—to some more wisdom than to others; to some more knowledge; to others more ability in tongues, and interpretation; to others, again, a deeper skill in the art of government. And so every man has his peculiar talent and vocation. “But all these worketh that one and the self-same spirit, dividing to every man severally as he will.”<sup>†</sup> All have not the same particular gift, or not in the same degree; but *all* disciples are *priests* admitted into the Holy of Holies by the blood of Christ; they are one body, and each member is as much enjoined as any other, to contribute the aid of such talents as God has bestowed upon him or her, for the general edification and salvation of mankind.

What impiety is it to reverse or annul the very object of the advent of our Saviour, and to turn Christians out of the Holy of Holies; to put them again into the outer court; and select and ordain a consecrated few, as a class of priests who shall, instead of Christ, mediate between the Church and the Father, and form a link between the *laity* and God, and godly things! “Such a class of priests could find no place in Christianity.”<sup>‡</sup> Two ranks of Christians, the *laity* and the *clergy*; and the *latter* the ambassadors of God! It is a mockery of Christ!

It is very true, in any meeting of persons, there must be order, and some persons may be appointed or ordained for certain purposes, that each department of business may be properly attended to; but in no instance whatever, can such arrangements impair the general Christian right and duty of every disciple of our Lord, according to his ability in the Spirit, to minister in holy things, and to convert and teach others, whether Infidels or the Church. If a person possesses and is impressed by the truth in Christ, he or she may communicate it; but if they have it not, how can they obtain it, by the putting on of hands? Though all the Popes, Bishops, Clergy and Elders in the Universe, should ordain such a person, he is not a minister of Christ, but of Satan!

This point is of the utmost importance. For think of this! If the whole Christian world were now without a hireling clergy, and were of one Lord, one faith and baptism, and if a proclamation should be made,—“Ho all ye children of poor parents, who have no means of education at home, and who, if remaining in your fathers’ houses, would be doomed to degraded and repugnant toil and labor, *come hither*, if your thoughts are *piously* inclined, and we will elevate you to the rank of ambassadors of God, and give you an exclusive right as the vicegerents of Christ on earth, to administer the sacraments and teach the Church; we will bestow on you sufficient salaries, place you above want, confer upon you holy and reverend honors, and marry you to rich heiresses!” In less than one century, from the origin of such a Priesthood, the Churches would be divorced from Christ and wed-

\* Rose’s Neander, 103. † 1 Cor. 12. 11. ‡ Rose’s Neander, 103.

ded to sectarianism; and pride, bigotry, intolerance, hypocrisy, and hardness of heart, with all manner of concealed or open defilement, would obtain possession of the pulpits.

The division of the Church into two kinds, the clergy and the laity, is a great discovery of Anti-Christ, and helps him in his work in a wonderful manner. For by means of it, he can deceive the Priests and People, and manage his Kingdom in quiet. The *people*, by engaging Proxies to assume the *spiritual* part of Christianity, can devote themselves to the pleasing and profitable *worldly* occupations of buying and selling, or obtaining distinctions and emoluments in a professional career, or in some other mode of antagonism, securing lands, houses and fame for themselves and families. While the *Clergy*, upon whom the spiritual charge devolves, have the comfort of knowing that the cross of God is now also *worldly*, or a marketable commodity; and like the honest Levite in the days of Micah, they can drive their own bargains, and sojourn where they can get the largest *call*. This, it will be perceived, is quite a sagacious plan of the arch-enemy. For what peril has *his* Kingdom to dread, from a mere *profession* of Christianity! He loves the disguise of *that* garb better than any other. Long since he told the Saviour, that he would give him all the glory of the kingdoms of the world, if Christ would only bow down and worship him!

For the first foundation of the constitution of the Christian Churches, in the Apostolic Age, and the changes that took place after that time, I refer to Rose's Neander, beginning at page 102. And in what I have to say on this point, I shall avail myself of his words or authority, without further acknowledgement.

"The *monarchial principle in spiritual things*, accords ill with the spirit of Christianity, which constantly points to the feelings of mutual need, and the necessity and blessing of common deliberation, as well as common prayer. Where two or three are gathered together in the name of the Lord, there also, he promises, he will be among them!"

The Apostolic Christians adopted the form of government existing in the Jewish *Synagogue*, not in the Jewish *Temple*. The Temple, and the Synagogue government were very different. The Temple government was monarchial; that of the Synagogues was conducted by Elders. The Christian Elders "had the superintendence over the whole Church, the conduct of all its common affairs, but the office of teacher was not exclusively assigned to them;" for all Christians were Kings and Priests, although they chose to appoint certain persons for distinct officers, in order that no matter requiring attention might be neglected.

Gibbon, in his "Decline and Fall of the Roman Empire," (vol. 2, pages 102, et. seq.—the edition is in eight volumes,) gives us an account of the manner in which the Christian community fell from their original independence and equality.

At meetings of the Elders, or at public meetings, some Christian distinguished for age and talent, would be called on to preside. As a means of guarding against frequent interruptions by annual or occasional elections, the primitive Christians were induced to choose for life one of the wisest and most holy of the Presbyters or Elders, to be their ecclesiastical Governor, or presiding officer. This Governor, then, or President, got to be called *the Bishop*, while the other Elders retained their original common name. This system was adopted before the end of the *first* century, and was strongly recommended by the advantages which, in that state of society and of public affairs, attended it. Towards the close of the *second* century, *Provin*.

*cial Synods* began to operate, which were composed of all the ecclesiastical Governors or Bishops in the province, assisted by the advice of a few distinguished Presbyters, and attended by a "*listening*" multitude of the brethren! In these Provincial Synods, some one Bishop, officially called Primate or Metropolitan, finally usurped a power over his brother Bishops, like that which these Bishops had, in their turn, obtained above their fellow Presbyters, and on the very same principle, too, as that by which the Elders or Presbyters had encroached upon the free spiritual priesthood of the whole flock. In the *third* century, this evil, begun before, was extended and enlarged; for by this time the usurpation was every where established, and was looked upon as of Divine appointment. Thus imperceptibly did carnal men of sin, wax "great even to the post of heaven," and were denominated reverend or worshipful, as "the vicegerents of Christ, the successors of the Apostles, and the mystic substitutes of the High Priest of the Mosaic law."

For the above remarks I am indebted to Gibbon.

Neander, in speaking of the progress of the change of the pure Christian Church Government into the Mosaic, says that "the false conclusion was drawn, that as there had been in the *Old Testament* a visible Priesthood joined to a particular class of men, there must also be the same in the *New*, and the original evangelical notion of a general spiritual Priesthood, fell, therefore, in the back ground." Neander, page 111.

It is unnecessary to dilate further upon this head. From what has been said, the reader can judge of the corruptions of the *CONSTANTINE PERIOD* of the Church in regard to the Priesthood. For after the conversion of this monarch, he seems to have thought that as the Roman Emperor was, by right of his crown, the Pontifex Maximus, or High Priest, in the Heathen religion, he might, with no less authority, spread his protecting wings over the Church of Christ. With the violence and rapidity of a flood, from that day, did corruptions overflow the highest places in the Christian Temple.

The next head, in regard to the *CONSTANTINE PERIOD*, is the practice or right of *War*.

If a deranged man enters your house, and aims a blow at a member of your family, or your friend, have you not a *right*, nay, if you have the power, is it not your bounden *duty* to defend them? And whether the man be deranged by permanent insanity, or by temporary passion, or intoxication, the right of defence, in my opinion, exists: not only *self-defence*, but the defence of others.

But "*defence*" never can save the world. "For all they that take the sword, shall perish with the sword." In order to convert an enemy into a friend, a sinful man to holiness, it is absolutely necessary to infuse into him the principle of love; a love, begotten in the likeness of the love of God, who gave himself a ransom for his own murderers.

Christian defence must always regard the good and salvation even of the persons, against whom we defend ourselves. The design of God is, that all shall be saved. Mere defence perpetuates enmity; something more than "*defence*," and far above it, is required to *save*.

As all defence must be accompanied, controlled and limited by a *love for our enemy*, how can any Christian justify the practice of War?

A man enlists, or receives a commission in an army. He is ordered to march against a city of the enemy, and to demolish it. Thousands of peaceful people, old men, women and children, may be in that town, who have never harmed him nor his country, and have no intention to do evil to

any. Perhaps in the opposing ranks may be other soldiers, calling on the same Lord with himself. Is it possible that any one can be persuaded, that if he stands before the Bar of God, stained with the blood of his fellow-man, under such circumstances, he can plead, in his justification, either the command of a superior officer, or the prevalence of a sinful practice!

The early Disciples of Christ knew nothing of the supposed Christian right of war. But as the Church degenerated, corruptions were introduced in regard to this subject also. Yet we read of some persons under the Roman Emperors, who suffered martyrdom for refusing to bear arms, alleging that they were followers of Christ, and could not engage in the work of destruction.

But as early as the year of Christ 286, we are told of a legion of soldiers, containing upwards of 6000 men, all of whom, without exception, were called Christians. It was named the Theban Legion, from the place where it was raised. Their commanders were also professing Christians. Being ordered by the Emperor Maximian to march to Gaul to assist him against the rebels of Burgundy, they passed the Alps and effected a junction with the Monarch.

About this time Maximian ordered a general sacrifice, at which the entire army was to assist, and he likewise commanded that each individual should take an oath of allegiance, and swear to aid in the extermination of Christianity in Gaul.

The Theban Legion, to a man, refused, either to take the oath or to sacrifice; and for this they were put to death.\*

From the kind of oath required by the Emperor, it is evident that the Burgundian rebels were also professors of Christ; if not all of them, yet some. The Theban Legion, no less zealous of their military honor than any other portion of the imperial forces, were willing to fight, murder and destroy their brethren; *they were willing to exterminate the doctrines of Christ*, but they were not willing *formally* to sacrifice to idols, nor to take an oath to destroy Christianity. How sinful must have been the Priesthood which permitted such spiritual darkness, at so early an age, to gain an inroad into the Church.

The third and last head in regard to the CONSTANTINE PERIOD, is the disputes concerning the Trinity and the two natures of Christ.

I have abundantly in my remarks, heretofore, negatived the idea that I consider Christianity to be a *speculative matter*. Christians may and will differ in speculative conjectures; for they have different degrees of knowledge, different powers of comprehension and dispositions, and great varieties in philosophical or metaphysical ingenuity and talent. The knowledge and talents of a man influence his actions. He who is the highest in truth, is in the highest heaven. But all persons who believe that Christ is the Messiah of God, and who through faith in him, are purified into the Name or character of the Father, Son and Holy Spirit, although they may differ as the stars differ in glory, I believe are members of the Lord's mystic body.

The early Christians believed Christ to be their Lord and God. This was Thomas' belief. (Gospel by St. John, 20. 28.) Pliny, the younger, writes to the Emperor Trajan, in or about the year of our Lord 108, that such was the faith of Christians at that time; they "*sang to Christ, as to a God.*"† I presume the Disciples did not undertake to explain the *manner* of the incarnation of God; very few of them, I imagine, were competent

\* Blanchard's Book of Martyrs, 39. † Cruse's Eusebius' Ecclesiastical History, page 119.

to argue about it at all. They were content with a *practical faith* in God, the *Creator, Redeemer, and Sanctifier*; and the metaphysical questions involved in the Incarnation and Trinity, were, in the first ages of the Church, I believe, not thought of, or at least, not agitated.

But in time, as vital Christianity was declining, men passed from a practical to a *speculative* religion: and then the manner of the incarnation of God, and the relation of the Divine Nature in Christ, to the Godhead of the Father, led to such results as might be expected from a war in that age on metaphysical subtleties.

These controversies, so far as I can learn, commenced in the latter half of the *second* century of our Lord. In the *third* century, they produced much angry discussion and agitation. But in the *fourth*, they gave rise to those bloody and destructive wars and persecutions between the Arians and Athanasians, which shook the Church to its most distant extremities, took peace from the earth, and filled Christendom with dead bodies.

Arius, the founder of the sect called Arians, was a native of Lybia, and a Presbyter in the Church of Alexandria, in Egypt. He denied the doctrine of the Trinity in unity; for he held that the Son was a mere creature, though of a *like* nature with the Father. Numbers favored his sentiments. The Bishop of Alexandria, being incensed at their proceedings, called a numerous Council, in which Arius and his followers were deposed; and afterwards this Bishop wrote to other Bishops, informing them of what had been done. His letters, copies of which were sent to many Cities, inflamed the controversy. These proceedings took place in the beginning of the *fourth* century, near the very time when Constantine the Great became a convert to Christianity. Constantine was much grieved to see the religion which he had embraced in danger of becoming the subject of public ridicule among the Pagans, by the shameful war of words between the hostile disputants. He really spared no pains to suppress the growing evil. He wrote letters to the leaders of the parties urging a reconciliation, but without effect. In addition to the Arian controversy, there were also differences in the Churches concerning the proper day for keeping Easter. The Emperor, therefore, finding that the quiet of the Church was disturbed by their dissensions, assembled a General Council, inviting by letter all the Bishops to meet at NICE, in Bithynia, and furnishing them with the means of conveyance. Not less than three hundred and eighteen arrived from various Cities and Territories, attended by a vast concourse of inferior clergy.\*

The Council of Nice was convened A. D. 325. This Council examined the opinions of Arius and condemned them; they established the doctrine of the Trinity of Divine *Persons*, and that the Son was of the substance with the Father, and consubstantial with him. Arius and some of his adherents, refusing to subscribe the creed adopted by the Council, were anathematised: but their party grew to be very powerful, and for many, very many years after that, the wars between these rival factions, the Arian and Athanasian (the name Athanasian was applied to the Catholic or *orthodox* party, from Athanasius, a principal leader among them) were waged and conducted with an intolerant and unsparing spirit of revengeful and destructive malice never before surpassed.

The disputes concerning the *Duality* of Christ, did not excite the Church until after the doctrine of the *Trinity* of the Godhead, had been determined

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\* This account I have taken from Boyle's "Council of Nice," page 9. It is appended to Cruse's Eusebius.

by the Council already mentioned. The questions are very different from each other. Whether God is one Person, only regarded as to *his operations* in three Relations, or whether he is really three distinct *Persons*, of one substance, is a question different entirely from the controversy, whether Christ had one or two souls, and whether if he had two souls, these *two* were so united as to form only *one* person.

Neander, in his history from which I have quoted, (page 395) says:—"Tertullian was the first who definitely and clearly proclaimed the doctrine of a proper *human* soul in Christ." Neander does not mention the date; but Tertullian was born in the latter part of the second century, and wrote his Apology in the year of our Lord 194. From this time the doctrine of a *created human* soul in Christ, in conjunction with the Deity, appears rapidly to have gained ground, and was at length generally received; although many persons, who came to be considered heretical, continued to maintain a "*patripassian*" belief.\* The contest gradually assumed a more varied and deeper interest. Taking it for granted that Christ *had two souls*, in what manner did those two souls co-exist in his body; had they separate "*wills*," or were they amalgamated in a mystical compound? A created soul was thought to be necessary as a sacrifice to satisfy the justice of God; and moreover as God, according to the philosophy of that period, *could not suffer*, it was still more incumbent that there should be a created soul to endure the Cross. God endured no part of *that*: but by a union of himself with the created spirit so as to form *one person in two natures*, he sustained and imparted an infinite value to the agony of the creature. Thus in A. D. 451, more than a century after the orthodox *Trinity* was established at NICE, another general Council was held at CHALCEDON, which decided in favor of the *Duality* of our Saviour, by announcing the Catholic faith, of "The Christ in *one person*, but in *two natures*."<sup>†</sup>

It will be remembered that during all the Constantine period, Christianity was under the influence of the Roman Emperors. The Bride of Christ was wedded to Paganism. It was a bloody and contentious time, and may be symbolized by the color RED; for the Plague of Blood was poured out on the Churches.

**THIRD, THE PAPAL PERIOD.**—This includes the time from the Era when the power in the Western Christian Church passed from the Emperors to the Bishops of Rome, called the Popes.

By the transfer of the seat of Imperial Government from Rome to Constantinople, the power, or, I should rather say, the influence of the Bishop of Rome was much increased. For Rome had long been venerated as the Mistress of the World, the Queen of Cities, and when the Emperor was departed from it, the tendency of the feelings of the people in the West, was to transfer the homage before due to the Emperor to the Roman Bishop. As this removal took place about the same period with the union of Church and State under Constantine, the first Christian Emperor, there would be a greater facility afforded to the Bishop of Rome to enlarge his authority.

But another cause added to the supremacy of the Roman Pontiff.

The Goths and Vandals, after the lapse of some years, made successful and permanent invasions into the Western Provinces of the Roman Empire; and persons oppressed on the one side by the Barbarians, and not relieved, but still more spoliated and harassed by the armies of the Emperors, turned

\* The term "*Patripassian*," means that God the Father suffered on the Cross.

† Gibbon's Decline and Fall, Vol. 6, page 33.

their eyes imploringly to the Roman Bishop; and the early foundations of the Papal authority were thus laid in beneficence and protection. After a while, these Goths and Vandals themselves embraced what was *called* Christianity, and gave an additional support to the claims and influence of Rome.

The Christianity of these Barbarians may be conjectured from a story that is told of the renowned Clovis, the first Christian King of the Franks. He was a very bold and successful warrior; and when he was converted to Christ, his whole army, if my recollection is right, followed their brave Monarch to the baptismal font, with no less zeal and unanimity than they would have marched with him to battle. Hearing a detail of the cruelties inflicted by the Jews upon our Saviour, the Christian Clovis in the transport of his new charity, suddenly exclaimed,—“*Would—would* that I and my brave Franks had been there,—*we would have avenged his sufferings.*” This may seem rather an extreme instance of Christian ardor, but when we compare it with the conduct of the Church of Rome throughout, and the exploits of the worthy Crusaders, we cannot help acknowledging, after a brief consideration, that it is a fair specimen of the general character of the regal and military converts in those days.

Pepin, the usurper of the French throne, and Charlemagne, who founded the New Empire of the West with the intent of succeeding to the power of the old Roman Emperors, were the first who established the civil principality of the Bishop of Rome, by conferring on him lands and cities which they had conquered. The victories of the Saracens in the East and in the South, who were proclaiming the triumphant religion of Mahomet, struck, for a time, a panic into the Christians, and induced them still more to unite and consolidate their strength. Thus the West finally settled down into an ecclesiastical Monarchy, and Rome once more, but with a different crown from that which had formerly decked her brows, became the Sovereign city.

It is sufficient to state that the three points which marked the Constantine period,—namely the Mosaic Temple-Priesthood,—the anti-Christian practice of war—and the creeds concerning the Trinity of Persons in God, and the Duality of Natures in Christ, remained unchanged under the Pontificate, or rather they became more firmly established, and war was the prevailing occupation.

The Papal period, until the revival of literature and the Lutheran Reformation, may be symbolized by the color BLACK. The plague of *Darkness* spiritually covered Christendom.

FOURTH, THE PROTESTANT OR REFORMED PERIOD.—From the capture of Constantinople by the Turks, and the consequent dispersion of the fugitive Greek Philosophers with their books and literature over the West of Europe, began the rise and progress of mental and scientific light. Discoveries in the arts of printing and navigation followed, and a new impulse was felt on the minds of men.

Luther when he first lifted his voice against the abominations of the sale of Indulgences, was not aware of the deep corruptions which he was about to reform, and when he ceased his labors, and had reformed all he accomplished, he was still less aware of the more deep corruptions that he had left wholly untouched. By the labors of himself and his contemporaries, the head of the Beast was wounded, only *as it were* or apparently to death; but the deadly wound was healed, and all the world still wonders after the Beast.

The Reformation may be called rather a Reformation of Science than of Religion; for although very many and gross corruptions were removed from



the Reformed Churches, they were from the *outside*, and not the *inside* of the platter. In fact the Reformed Beast *within* is but an image of the *Papal*, and exercises a similar anti-Christian power. Protestants still retain the same prolific roots of evil which, in the dark and ignorant ages of Rome, generated the external impurities, which advancing mental science under the name of the Reformation, abolished. The reformed Churches, by putting a stumbling block in the way of mankind, are actually the cause why the worship of the first Beast is continued: they cause men to stumble and err. Their *Priesthood* is in the image or likeness of the Papal, with the same anti-Christian, old Temple distinctions, into Clergy and Laity. No man may buy or sell the gospel freely, without money and without price, as Priests of God in Christ, but must receive the mark or the name of this new Beast, or the number of his name. Protestants retain the same anti-Christian practice of *War*. And the *Roman Theology* of the God in *Three Persons*, and the Christ in *Two Natures*, which was proclaimed by the Councils of *Nice* and *Chalcedon*, with the thunders of anathema against all recusants, still lives in the creeds and Bodies of Divinity of the Protestant clergy.

I do not mean that Churches, which may not have retained these errors, are, therefore, in the truth. For Christianity is not a mere *negation*, it is a *positive* state of the heart. It is being led by the Spirit of Christ. But the errors which I have mentioned, are indications that the Reformation did not strike deep enough to reach the life of the Beast. The Reformation has actually gone backward; Rome now threatens the security of Protestantism, even in Countries where it was thought the Papal power could obtain no foothold.

It is singular the excuses which Protestants make for the persecutions practised *by themselves* for opinions' sake, although they think not of such palliating arguments when they record the barbarities committed by their Catholic brethren. For instance, Michael Servetus, in the Sixteenth century, was *burned to death* at Geneva by Calvinists, simply for heresy; *John Calvin* is also charged as participating in the crime of his murder. And about one hundred years afterwards, at Boston, Massachusetts, William Robinson, Mary Dyar, Marmaduke Stevenson, and William Edrid, charged with belonging to "*a cursed sect of heretics, lately risen up in the world, which are commonly called Quakers,*" were hanged by the Pilgrim Fathers of New England: to say nothing of several others who were whipped, fined and imprisoned.

Now, what are the excuses made by Protestants in recording these transactions? Why, say they, toleration was a thing *not then known at all!* Such sanguinary laws existed every where; and men in that age not only deemed persecution for opinions' sake justifiable, but actually looked upon toleration *as sinful*; an offence against God. Besides the tendency of such heretical opinions was to subvert *established* doctrines and institutions, which men thought ought not to be disturbed. These heretics who were thus treated, were *obstinate*. They would not desist from promulgating their opinions, although laws enough had been passed for whipping them, cutting off their ears, and imprisoning or banishing them!

In regard to the Fathers of New England, this further plea is added, that the Pilgrims had endured incredible hardships in providing for themselves a home in the wilderness. To protect *themselves* in the undisturbed enjoyment of the *rights* of conscience which they had purchased at so dear a rate, they sometimes adopted measures, which, if tried by the more en-

lightened and liberal views of the present day, must at once be pronounced altogether unjustifiable. But shall they be condemned without mercy for not acting up to principles which were *unacknowledged and unknown throughout the whole of Christendom!* Every government then in existence assumed to itself the right to legislate in matters of religion, and to restrain heresy by penal statutes. This right was claimed by Rulers, admitted by Subjects, and sanctioned by Philosophers and men famed for talents and learning. \*

In reference to the participation of Calvin in the death of Servetus, it is alleged that Calvin declared he acted conscientiously, and publicly justified the act. It cannot, however, now be denied that Calvin acted contrary to the benignant spirit of the Gospel. But it is better to drop a tear over the inconsistency of human nature, and to bewail infirmities which cannot be justified. Cranmer acted the same part towards the poor Anabaptists in the reign of Edward VI. This doctrine (of intoleration) *they had learned in Rome*, and it is certain it was, with a very few exceptions, *at that time* the opinion of *all parties*. As the anti-Christian doctrine of non-toleration was the pernicious error which the Reformers *inherited from Rome*, it is doing no injury to *that Church* to say, that she was, in a great measure, answerable for the execution of Servetus! If the Roman Catholics had never put any person to death for the sake of religion, Servetus would not have been condemned to die in a Protestant City! Even the gentle and amiable Melanethon expressed himself in relation to this affair in the following manner. In a letter addressed to Bullinger, he says: "I have read your statement respecting the blasphemy of Servetus, and praise your piety and judgment; and am persuaded that the Council of Geneva has done right, in putting to death this obstinate man, who would never have ceased his blasphemies. I am astonished that any one can be found to disapprove of this proceeding." †

All these arguments and appeals are entitled to our candid consideration. But why do not Protestant Martyrologists hold the same language when they record the persecutions inflicted by the Jews and Romans upon Christ and the Apostles; by Nero, Domitian, Trajan, Marcus Aurelius Antonius, and the other Roman Emperors upon the early Christians; by the Arians upon the Athanasians; by the Holy Fathers of the Inquisition upon heretics, whom they burned for their *obstinacy*, with the pious design of saving their souls; by the Catholics, and especially the bloody Mary, upon the Protestants; and by the Infidels and Jacobins upon all persons!

If the prevalent and long-continued practice of war, slavery, murder and robbery, can palliate or justify the acts of the Protestant Beast, why not admit them as apologies or defences for the mistaken zeal of the Roman Emperors and Bishops, who acted only in conformity with the established usages of mankind! You admit that Protestantism exercised a power in the image or likeness of the *first Beast*! Why not concede, then, that Protestantism and the Papal Church are anti-Christian Beasts of the same character and origin!

When Moses was sent to Pharaoh to lead out Israel from Egypt, the first plague which was exhibited was *Blood*; after the occurrence of several intermediate ones, came *Darkness*; and lastly *Death*; and Pharaoh did not let Israel depart until, at midnight, the cry was heard that *death is in every house*. So when the Lord Jesus comes to an Apostate Church, command-

\* Blanchard's Book of Martyrs, 365. † Blanchard's Book of Martyrs, 497, 498.

ing them to let the Israel of the heart go to serve God, the first plague poured out is the plague of BLOOD. This plague, I do not doubt, was actually followed by spiritual conditions and events in history which may be symbolized by frogs, lice and flies; by a grievous murrain upon the souls of men; by boils and blains, and by armies of locusts, invading and covering the face of the whole earth. In due season, as the Churches hardened their hearts, the plague of DARKNESS succeeded the conquering hosts of Goths and Vandals. And finally, at the Reformation, when the very inward light of the mental eye was darkness, and men, with the Bible open before them, chose darkness instead of light, the long delayed plague of Spiritual DEATH was poured out upon Christendom, and HELL followed with it.

*In this midnight* the cry is already heard, "Up, depart, *else we be all dead men,*" for the Churches and Clergy which you have received into your house and bosom are, in very truth, *a Barabbas*; and the relations in Society, to which the Scribes and Pharisees have betrayed their brethren, are *Herods* and *Pilates*.

Israel will now go forth, rejoicing!

I must not omit to mention that from the Apostolic time until the completion of the work of Death and Hell, at the period called the Reformation, there was a true Church, in her place, prepared and protected by the Lord; but their history I cannot declare. For they were among the poor, the despised and the persecuted, who were not in communion with, nor acknowledged by Egypt; but the objects of plunder and destruction every where. Christ is our altar. The faithful disciples are dead or slain to sin, through the word of God and the testimony which they hold: and their lives are *hid under Christ our Altar*. I do not know enough of history to trace these Holy People. I suppose they were down-trodden in many places, and the records of them have been transmitted to us through their enemies. Subsequently to the Reformation, I presume, this small band ceased altogether. Probably the few who remained were not watchful to keep their garments unspotted, and so became mingled up with the Reformers, who did the work of God unfaithfully. For the Reformation was a stumbling block, and deceived the earth by the miracles which it performed in the contest with Rome. However, I confess I am led to this conclusion about the cessation altogether of the true Church, by the analogy that the body of Christ was *altogether dead* before the *resurrection*, and also from what Daniel says, that the Man of Sin was actually *to accomplish to scatter the power of the Holy People* before the Mystery of Iniquity should be finished. But upon this point I speak not with certainty; but recommend the subject to attention. A better acquaintance with Church History will decide the inquiry. If there was actually *a true Church* left, *it did the works of a true Church*. *By the fruits* shall we know it.

## CHAPTER XV.

CHURCH HISTORY BY ST. JOHN.

Christ made a Revelation to St. John, to show to the servants of the Lord the things which were to come to pass. John has given us the record of this word of God, in the Book of Revelation. But that Book has remained sealed. For nothing but the blood of our Lord and God could open it; and men did not seek a knowledge of it in that way.

The Lord who is the Amen, and has the keys to unlock Hell and Death, says to John: "write the things which thou *hast* seen, and the things which *are*, and the things which shall be *hereafter*." (Rev. 1. 19.) The Book, then, contains a history of the *past, which John had seen*, the *present*, and the *future*.

From the scenery which John describes, it appears that he was taken in his vision to the Jewish Temple. He sees the furniture of the temple, the *candlestick*, the *sea* for washing, the *altar*, the *censers*; and he enters Heaven, or the Holy of Holies.

The four and twenty Elders, I believe, are typical of the Jewish Christian converts. They are divided into twenty-four courses, according to the distribution of David. (1 Chron. 24. 1—19.) The four beasts, I think, represent the Gentile converts; for, from the metaphor of the sheet knit at the corners, and let down from heaven with beasts, in the vision that Peter had, as an emblem to denote the calling and conversion of the Gentiles, I deem it not improbable that a like figure is used here. Thus the persons about the throne of Christ, (who is dressed in the garments of the High Priest,) indicate the Christian Disciples, both Jews and Gentiles, or the natural and the engrafted *Olives*.

I omit any notice of the things which John heard in regard to the seven churches.

In giving my views of the Book of Revelation, I shall exhibit the subject under four divisions: *First*, The prophecies, beginning at Revelation, Chapter 6. *Second*, The prophecies beginning at Chapter 12. *Third*, The seven Trumpets and seven Vials; and, *Fourth*, General remarks.

### REVELATION, CHAPTER VI.

John had seen the Lord Jesus and had witnessed his ministry, and the institution of his church. He enters through Christ, *the door*, into the Holy of Holies or Heaven, and beholds the sealed Book, which no one can open or look upon with an understanding eye but Christ and the Disciples of the Lord, who read its meaning in and through him. The seals are opened, and John is told to come and see. He looks, and in succession one after another, he beholds, with grief and astonishment, the future history of Christendom, passing under typical figures, displaying scenes and characters of iniquity, bloodshed, defilements, blasphemy, and heaven-daring, which

the imagination of the Apostle, without this miraculous display, never could have conceived. The history begins at the very institution of the church, at the period in which John himself lived, and part of which he had witnessed, and extends on through many, very many centuries, until wickedness or death and hell are finally destroyed and the Lord Jesus shall reign, the acknowledged God and Saviour of all, in universal harmony.

The events, which I have described in the preceding Chapter of this pamphlet, concerning the Apostacy of the Churches, are seen by John's as follows:

*First, THE APOSTOLIC AGE.* A *white* horse conquering and to conquer.

*Second, THE CONSTANTINE PERIOD.* A *red* war horse taking peace from the earth. Typical of the plague of *blood*.

*Third, THE PAPAL PERIOD.* A *black* horse, emblematic of darkness. The balances of deceit are in his hands; he makes the ephah small and the sickel great, falsifying the balances, and selling the wheat, yea and the refuse of the wheat. (Hosea 12. 5. Amos 8. 4—7.) But he has no power to hurt the true oil and wine, or the real Disciples of Christ; for they always *knew him to be anti-Christ*.

*Fourth, THE PROTESTANT OR REFORMED PERIOD.*—A *pale* horse,—the type of the Plague of *Death*; and *Hell* followed with him. They kill with the sword of blood, and with a famine of the word of God, and with beasts emblematic of sins and unrighteousness.

By comparing Rev. 6. 8, with Isaiah 28. 15—18, you will understand what character the Spirit represents under the figures of Death and Hell. "Because ye have said we have made a covenant with *Death* and with *Hell*, are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made *lies* our refuge, and under *falsehood* have we hid ourselves." Read that chapter in Isaiah, and you will comprehend the character and the destiny of Death and Hell.

*Fifth, THE TRUE CHURCH*—Who were dead to sin, and their lives hid in Christ, (Col. 3. 3, Heb. 13. 10.) The Mosaic Law directed that the blood of the sacrifice should be poured beside the bottom of the altar. Our souls are hid under Christ our altar. Exod. 29. 12.

The true Church is like a widow in an unrighteous city, (Luke 18. 5—8), or like the Israelites in Egypt. God will avenge his own elect. But they were told to rest till their fellow servants, who were slain or dead to sin as they were, should be fulfilled and taken out of the way; or until the Gentiles should have accomplished their iniquities by destroying the Holy People. For until then, the iniquities of the Gentiles were not full.

*Sixth, THE EARTHQUAKE*—Or the shaking of the earth by the proclamation of the truth of God and by the opening of the public mind to perceive the state of Death and Hell, in which the professing Christian world is. We are now in the commencement of the opening of this Seal. The Stars of the Churches fall from their pulpits as a fig tree casteth her untimely figs when shaken by a mighty wind. There are great changes, and the day of the vengeance of the Lord is come.

After these things, the time spoken of by Christ in his prophecy to the Jews, arrives; which is the same time meant by Paul, when he mentions the Deliverer coming out of Zion to turn away ungodliness from Jacob. The tribes of Israel are gathered. (Rev. 7. 1—8.)

#### REVELATION, CHAPTER XII.

At Rev. chapter 12, John begins a *duplicate* series of prophetic types,

covering the same events, which were already communicated under the first prophecy, which began at Chapter 6. Duplicate types are recorded in other instances in the Scriptures; so that this mode of procedure is not solitary. Pharaoh's dreams about the fat and the lean kine, and the full ears and the thin ears, were really *two*; yet Joseph tells him that the dream is *one*. "And for that the dream was doubled unto Pharaoh *twice*, it is because the thing is established by God, and God will shortly bring it to pass." Gen. 41. 25—32. So also in various places, our Lord repeats or *doubles* his parables, to convey the same instruction.

The great wonder in heaven was Jerusalem, or the Jewish Church, with her festivals regulated by the sun and moon, and upon her head the crown of the twelve tribes or patriarchs. She was with child of the Lord Jesus, and pained to be delivered. The other wonder was Satan, in the form of the Roman Herodian Power, a great red Dragon, corrupted by the sins of Canaan, or Rome, and Samaria; and this Power stood before the woman to devour her child. The child, Christ, was born, who is to rule all nations with a rod of iron, indicative of strength and righteousness. (See Rev. 19. 15.) Christ was crucified, and ascended to God and to his throne. After that, the *Christian* church is called *the woman*. For the righteous woman is always one and the same, namely, the *Bride of Christ*. And the Dragon is always one and the same, namely, anti-Christ, or *Satan*. But anti-Christ often changes his form. One time he is the Herodian Jewish Church. When these are cast out, Satan carries on his persecutions under the Pagan Roman Emperors, and subsequently under the Paganized Christian Emperors; and when the earth swallows up these, then the Dragon takes the form of the Papal Beast. But to resume the prophetic narrative. The *woman*, or the Disciples of Christ, seeing the abomination spoken of by Daniel the Prophet, stand where it ought not, namely, seeing Jerusalem invested by armies, flee to the mountains. (Compare this part of the *Book of Revelation*, with our Lord's Prophecy to the Jews, Matt. 24.) They are preserved in safety the three years and a half, during which the war raged in Jerusalem. The Jews are defeated, and cast out of Palestine, and dispersed. The members of anti-Christ are a unit, although they tear and devour each other, as an insane man injures his own flesh. Satan or the Dragon, when the Jews are cast out, turns against the woman his other members; and both Jews and Romans persecute the servants of the Lord. Then begins the plague of *blood*; but the woman flies to her appointed place in the wilderness, where she is nourished for a time, and times, and a half time, from the face of the Serpent. I imagine this means the period of twelve hundred and sixty years; but I do not say positively; for of the days and hours I am not competent to judge. If it *does* mean twelve hundred and sixty years, then it seems to me that they are to be computed from the outpouring of the plague of *blood*; and at the end of twelve hundred and sixty years from that time, the Holy People were to cease, until after the fulness of the iniquities of the Gentiles, when there was to be a resurrection from death and the grave, as mentioned by John in the first series of prophetic types.

You will observe that in some passages where John is full and descriptive of details in the *first* series of prophecy, he is brief and rapid in his narration in the corresponding parts, in the *second* or *duplicate* series. And so, in *some* places where he is very full and descriptive, in the *second* history, he was brief and rapid in his transitions in the *first*. I do not say, that he has observed this rule throughout, but he has in portions.

The earth helped the woman, and the persecuting Imperial Power is swallowed up.

John then sees Papal Romerising up out of the sea, and assuming, in her turn, the power and authority of the Dragon.

Then comes the Reformation, when one of the heads of the Beast was wounded, as it were, to death; but his deadly wound was healed. The narration then continues a description of the seven-headed Beast, until, finally, at verse 9, of Chapter 13, John utters a cautionary expression to excite our attention to *a truth ever to be remembered*: "He that *leadeth into captivity*, shall go into captivity; he that *killeth* with the sword, *must be killed* with the sword;" to escape captivity and death, *we must* be clothed with the *patience* of the Saints. This cautionary expression is designed to introduce the mention of the other Beast, which came up out of the earth *at the Reformation*, having two horns *like a Lamb*, but speaking as a Dragon. The words introducing the description of this Beast, are equivalent to saying: "Do not be deceived; this Beast will have a great *appearance* of righteousness, but its real character and actions are death and the grave."

This Reformed Beast exercises the power of the first Beast, which he had wounded, and thus puts a stumbling block in the way of the world, and is the cause of the worship of the first Beast being continued. He does great wonders, so that he makes the fire of spiritual conversion and Divine wrath apparently come down from heaven; and deceives them that dwell on the earth, by the wonders which he did in the sight of the Beast, saying to them which dwell on the earth, that they should create a power or dynasty in the image or likeness of the Beast, which had the wound with the sword and did live. He gave life, or reputation and influence to this image, and causes all who will not worship it to be killed; either killed *actually* by persecution, or pronounced *to be dead spiritually* as heretics and infidels. And he causeth all to receive his mark and name; for *of toleration*, he is ignorant: *toleration*, he regards as sinful against his god. No man can buy or sell the gospel freely, and without money or without price, as a King and Priest of God, sanctified solely by the blood of Jesus, but must receive the mark of the Beast, or the number of his name. "*Here is wisdom*," says the Prophet. In this you exercise your wisdom, namely, in discovering the name of this new Beast. For those who can read that name aright, know that the Churches, typified by the Beast, are in a state of Death and Hell, and such wise persons will flee to the mountains and escape the evils coming on the world. "Let him that hath understanding count the number of the Beast; for it is the number of *a man*: and his number is *six hundred, three score and six*."

In the Scriptures, a state of wealth or *riches*, is an emblem frequently employed to denote a spiritual condition combined of pride, cruelty, hypocrisy, and great learning; a condition in which the very eye of faith is evil. Thus Laodicea says,—"*I am rich* and increased with goods and have need of nothing." But she was really wretched and poor, and miserable, and blind and naked. (Rev. 3. 17). Ephraim said, in the midst of all her transgressions,—"*Yet I am become rich*, I have found me out substance; in all my labors they shall find none iniquity in me." Hos. 12. 8. Ezekiel writes thus concerning the wealthy Tyre,—"*Son of man*, say unto the Prince of Tyre—Thus saith the Lord God, because thine heart is lifted up, and thou hast said I am a God, I sit in the seat of God, in the midst of the seas, yet thou art *a man* and not God, though thou set thine heart as the heart of God; behold thou art wiser than Daniel, there is no secret that they can

hide from thee: with thine wisdom, and with thine understanding, thou hast gotten thee *riches*, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffic hast thou increased thy *riches*, and thine heart is lifted up because of thy *riches*. Therefore, thus saith the Lord God, because thou hast set thine heart, as the heart of God; behold, therefore, I will bring strangers upon thee, the terrible of the nations, and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas; wilt thou yet say, before him that slayeth thee,—I am God? But thou shalt be a MAN, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised, by the hands of strangers; for I have spoken it, saith the Lord God." Ezekiel 28. 2—10.

In describing the *Name*, in other words, the *character* of the Beast, John uses a *number* taken from Jewish history, with which the Prophet was familiar, indicative of the greatest wealth, and associated with ideas of the greatest wisdom and outward prosperity.

King Solomon was the most learned and the wealthiest Monarch that had ever reigned. His heart, by his prosperity, was turned from God. The prophet in describing a period of wealth and outward splendor, with great learning, could think of no metaphor stronger than a figure taken from the number of the revenues of King Solomon. "Now the weight of gold that came to Solomon in one year, was *six hundred three score and six* talents of gold." (1 Kings, 10. 14). This is the number of the two-horned Beast, which arose at the Reformation, and now bears sway in Protestant Christendom. It is a Beast numbered by the wealth of King Solomon. Yet all this wealth, great as it is, is the wealth of a MAN—of a wicked, unbelieving and a proud, blind man—and is doomed to destruction.

After this Reformed Beast, John beholds the Deliverer on Mount Sion, come to turn away ungodliness from Jacob, as promised by our Saviour in Matt. 24. 31, and referred to by Paul in Rom. 11. 26. Compare Rev. 14. 1, with Rev. 7. 2—8. They mean the same thing.

#### THE SEVEN TRUMPETS AND SEVEN VIALS.

The *first* series of types or prophecy recorded by St. John, begins, as before mentioned, at Rev. Chapter 6. It extends on in one narrative from that beginning until the conclusion of Chapter 11—namely Rev. 11. 19. The *second* or *duplicate* series begins at Chapter 12, and extends on in uninterrupted narrative until the conclusion of Chapter 16, namely Rev. 16. 21. At this point the two series of types or prophecies form a junction and afterwards flow on in one stream to the end. For at the beginning of Chapter 17, one of the Angels talked to John, showing him the Judgment of the vile woman, that is causing John to form a right judgment concerning her; in other words, instructing him in the wicked abominations that she had done. You will see a similar proceeding in the vision of Ezekiel, (Ezek. 8. 9—18). There is a wonderful resemblance between the prophecies of Ezekiel and St. John. The two Books should be studied together. Or rather, I should say, *the whole Bible is one*, and should be studied together as one.

After the conversion of the Jews, as recorded in Rev. 7, with a great multitude which no man could number, (Rev. 7. 9,) John witnesses the opening of the seventh seal, (Rev. 8. 1). Then the seven angels with the seven trumpets stand ready to sound the infliction of their plagues upon the human



family. For then again wickedness will begin to prevail and the Churches to apostatize. They proceed from bad to worse, in apostacy, until again they pass into a state of Death and Hell. They are invaded spiritually by the Kings of Babylon, from beyond the Euphrates, (Rev. 9. 14,) John by measuring the temple, indicates that the Holy People (the two witnesses, or the *two olive trees*, namely, *Christian Jews and Gentiles*), were still alive, but the Court was trodden by profane Gentiles, who were standing on and polluting the sacred place. The two witnesses, or the true Church, was to exist 1260 days (or years?) from that period, in a suffering condition, (Rev. 11. 3,) and after that time, the Beast, probably some *new Reformed Beast*, was to overcome and remove them entirely; then the iniquities of the Gentiles will again have become full. A dead form of Christianity, or a state of Death and Hell, enpumpers the streets of a miscalled Jerusalem, a great City, but it is really a Sodom and Egypt. (Rev. 11. 8). Again there will be a resurrection (Rev. 11. 11), and a new heaven and a new earth.

These events typified by the *seven trumpets* at the opening of the *seventh* seal, are, I do not doubt, in the far distance of the future; and I pretend to form no opinion about them. They resemble, in their generic character, the same events and transitions that we have been recording among the actions of the *past*. And some persons may, from this fact, conclude that the series of prophetic types, (with the *trumpets* and the *vials*), are really four-fold, and not only *two-fold*. But I do not think so; because the *first* series of prophecies, is included in a book of *seven* seals, and is not finished until all the seven seals are opened and completed. And then John begins his other prophecy, or the duplicate series, at Chapter 12. The resemblance of the *genera* of the types or events, is an argument to prove that the history of mankind, or their actions, revolve in certain orders by established laws, under the direction of the Most High, as the revolutions of the heavenly bodies; and that the Sun of Righteousness is the universal centre. I do not mean any thing like a physical necessity, or fate: but our actions are foreknown; and God by his providences, constantly brings us back to himself, and will not permit us to remain in Death and Hell. I have no question, however, that the *outward* forms of these plagues, although *generically* considered, they are alike, are as different as the servitude of Israel in Egypt, and their Exodus or departure into the desert, were from conditions now in existence or soon to transpire.

If you place the seven trumpets side by side with the seven vials, which are in the duplicate series of prophecy, and compare them, you will perceive that they are synonymous. But the history enters much more into details, in the parts represented by the seven trumpets, (Rev. Chapters 8, 9, 10 and 11,) than in the description under the seven vials (Rev. 16).

Subsequently to the resurrection which occurs after the trumpets and vials, (Rev. 11. 15, and Rev. 16. 17), there is at least one more state of Apostacy and Death and Hell, (Rev. 20. 7—9). But again there is a resurrection; and Christ finally reigns for ever and ever in his Church, upon the earth; for there shall be no more night or darkness, no more idolatry, no more curse nor sorrow; but all shall know and be educated in God, from the least even to the greatest; and the victory of our Lord shall be complete. Of these portions of the Book of Revelation, I have spoken at large in my two former works, "*The Seals opened, or A Voice to the Jews*," and "*Nature and Revelation*;" and I do not dwell upon them here.

## GENERAL REMARKS.

From what has overtaken Christendom, we perceive an absolute necessity for persons to come to the word of God, with the honest intent to know and *to do* the will of our Lord. As plainly as it can be written it is said, "He that leadeth into captivity, shall go *into captivity*: he that killeth with the sword, *must be killed with the sword*." And yet the Reformed *two-horned* Beast has unscrupulously practised these very iniquities; holding their fellow men in slavery, exercising war, living for themselves and usurping a seat in the Holy of Holies, as vicegerents of God, excluding their brethren from the Priesthood, save he that had the mark or the name of the Beast, or the number of his name! God is long-suffering; but when the iniquities of the transgressors are full, he will by no means clear the guilty.

It seems wonderful that men should so long have mistaken the meaning of the Book of Revelation. All that is necessary for understanding it, is simply to believe that the Lord is in earnest in what he says, *that the DOERS of iniquity shall not inherit his kingdom*. The Book of Revelation is, indeed, written in parables or figures; but those parables may be easily comprehended by attending to the manner in which the language is used in other parts of Scripture. Christ is our altar; he is our priest and our Lamb slain. He is the door to the Holy of Holies, or heaven. Those who live in sin, are dead. So also those who live in Christ are dead. The two deaths are very different. The Beast kills us by overcoming us, and leading us to live in sin. But the real disciples of Christ are dead *to sin*, and their lives are *hid under Christ, our Altar*. The Kingdom of Heaven is *within us*, and so the bottomless pit is *within us*. The wicked heart is a bottomless pit. A mighty angel is he, although but a little child, who preaches the truth in God; for that truth is mighty and will build up nations in righteousness, and overthrow the strongest and most wealthy empires of iniquity. We join in the supper of the great God our Saviour, and eat the flesh of kings and of captains, of horses and of them that sit on them, when, studying the examples, the histories, actions, and destiny of the powerful and honorable, we profit by the sight, and avoid their errors, learning truth by their transgressions, and uniting our work with that of Christ, for the conversion and salvation of the enemies of the Lord. We destroy not the wicked, but *their sins*; and by that destruction we *save them*, and enjoy the rewards of our victory. Men are slain by the sword, which proceeds out of the mouth of Christ, namely, *by his words*, when they are slain to sin and converted to God. We sit on thrones when we sit on righteousness; and the word of truth is a sceptre of iron. Judgment is given when just sentiments are pronounced; and the books of life and death are opened, when the Holy Scriptures are truly read, containing the curses of the Lord against sin, or death, and the promises of life in the Lord to the faithful and obedient. Death or wickedness is cast into a lake of fire and brimstone, not only when calamities overtake the sinful, but when the gospel is truly preached, and men see that the wicked *are* in Death and Hell. By the whole context we must judge concerning a figure or metaphor. When it is said that the fowls shall eat the flesh of kings and captains, and of mighty men, we must look further and consider the rest of the context, in the same verse and the adjoining passages, before we form an opinion. For the Disciples of God are really, in a spiritual sense, kings and mighty men, and sit on white horses; and fowls of the air, or wicked people, seeing the glory and beauty of the lives of the true Church, may repent and give glory to God. Thus they

may eat the flesh of Christians, as Christians eat the flesh of our Lord. But unclean fowls, namely, wicked and ravenous desires, eat the flesh of sinful and disobedient men, whether kings or bondmen, by preying upon their hearts and consuming their lives. By the whole context, therefore, we must form our opinion of the meaning of the Divine Word; and not from isolated fragments. A time of destruction may be a time of salvation; for the destruction of sin is a salvation to righteousness. Properly considered, all the curses of God are blessings. But in a time of salvation those who do not embrace the truth must perish; for in such a season, when the iniquities of the people are come to a fullness, the evil principles upon which mankind have been acting, work out and develop their consequences to such an extent that they can no longer be practised without producing the destruction of those who continue in them. The abominations of transgression being seen, we must flee from them, or endure the miseries which they are about to inflict on the world. Such a period may well be said to be a harvest; for the seeds are ripening and the fruits are being gathered.

The Book of Revelation, in my opinion, is purposely written in such a manner that men are required constantly to watch and pray; if they do not, the Lord will come as a thief in the night, and they will not perceive their condition. To obtain righteousness, we must search *within*. To those who are thus watchful of the issues of the heart, the true life of holiness is as plain as the lightning, which coming out of the East, shines to the West. And just as readily may you tell the character of wickedness; for where the carcass is, there will the eagles be gathered together.

Owing to this nature of the figurative language of the Book of Revelation, it appears to me impossible to determine before-hand whether the transitional harvests or periods of the world, will be actually accompanied with much loss of life, or wars and anarchy, or not. For instance, in Rev. 6. 15—17, we are informed that the kings of the earth and the great men and others, hid themselves in the dens and the rocks, and said to the mountains and rocks fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand! All this may portend a season of great calamity and convulsions, attended with the violent overthrow of government and the loss of life. But yet it may mean only a holy and earnest excitement and repentance generally prevailing and leading nations eventually to flee to the mountains and take refuge in Christ our Rock. It may be synonymous with the coming of Elias, or John the Baptist, before the day of our Lord, to level hills, fill up vallies, make crooked paths straight and rough places smooth. We cannot, therefore, determine before-hand in what *form* the prophecy will develop itself; yet we know if men do not repent and turn to God, they will perish; for the principles of action by which they may have formerly conducted themselves, will no longer bear to be acted on with impunity, but by the mixture of other elements with them, arising from the state of the times, will burn and consume as an oven.

In regard to the present and past, this uncertainty, of course, cannot exist; if the types do not fully accord with actual history, then my interpretation is false:

We must never forget that God does not desire the death of the wicked, but rather that the transgressors should turn from their evil ways and live. And as Christ gave himself a ransom for sinners, so the Disciples of the Lord must give themselves for a sinful world. In no case must they help forward the afflictions of the people. He that leadeth into captivity *shall go into*

*captivity*; he that killeth with the sword *must be killed with the sword*; to be in Christ, we, *in very fact*, must have the patience, goodness, humility, meekness and unceasing beneficence of our Saviour.

We see, also, in the events of history, the absurdity and ruinous consequences of calling ourselves by the name of any man, or following him as our authority. All the founders of sects, and great reformers, however high they were in supposed sanctity, visions, philosophy, and attainments, who have been followed as the lights of the world, have led their disciples to the mansions of death. No man has life in himself, but Christ Jesus, who is over all, God blessed forever; and no man has any life, except so far as he is ingrafted on the Lord. As the Deity has so constituted the human family, that the law of love is necessary for their happiness and full perfection, he has rendered the actions of each one important to all the rest; and therefore, we should meet together and have a free interchange of opinions; we should hear what our brethren have to say, and judge them in candor and fairness. For in this way, we grow in grace, and in the knowledge and love of God. But even Christ himself, in his relation as the *Son* of God, did not make known to us a new revelation, in any other way than as Moses and the Prophets had foretold. He developed only what had beforehand been written of him. He appealed to Moses and the Prophets. Moses and Elias (*Elias being the representative of the Prophets*,) stood by him on the Mount of transfiguration. Neither does the Spirit teach us any thing of Christ, except as it was written; for he receives it of Christ, or the Son, as the Son received it of the Father in the Holy Word. Why then, should we expect a new Prophet higher than God, the Christ, teaching us a way of life different from that which is written? Has Christ left his work undone? His word is *a tree of life*, planted once and forever, imperishable and bearing fruits constantly increasing. What we need, is to understand and *do* that word. And in order to comprehend it in its ever-increasing fulness of meaning, we must apply ourselves to its pages, without any cloud of man-worship intervening between ourselves and the sole Sun of Righteousness. Hear all men, try and prove all things; be ever ready to hear and investigate discoveries and improvements; for thereby *some have entertained angels unawares*; but be sure that you be not carried away by any, without full proof and demonstration. Better keep your mind *suspended*, than have it scribbled over by blotches.

There is another remark which I should make; it is this: in proportion as men have *done good* to their fellow-men, in that proportion have they been near God. No man falls into Death and Hell, by performing works of love. The denomination that has been the nearest right is that, which, from a principle of love to God and man, has abhorred war, and borne its testimony against it; which has persecuted none, and has returned good for evil; which has disavowed slavery and a hireling priesthood. What a pity that such a Society did not proceed forward in the career of the principles to which it owed its origin! But any man or Society looking backward, and standing still, tied to human authority, is overrun and crushed by the wheels of the ever-advancing car of time!

I have said, in a former paragraph, that we cannot determine beforehand, in what form the prophecies, yet future, will develop themselves; but by analogy, when our attention and judgment are awakened, as well as by the whole context of the revealed words, we may form ideas, more or less perfect according to the capacity of our minds. For example: the harvest of the world, upon the eve of which we now are, will, we may conjecture, be

attended with violent and bloody convulsions. For a false Egypt will follow Israel to the Desert to destroy them; but will be overwhelmed and lost in the sea. Of the particular form of affairs, I cannot speak; for I have not even a conjecture of it. But it is certain that the whole world will not repent; and most probably, in all countries, but our own, and possibly in our own, no less than others, the mixture of some rays of light in dark minds, not receiving the whole truth, will precipitate the approaching evils, and increase their malignity. Look to the example of the seditionists in Jerusalem during the Roman war. The fate and character of the false prophets and insurgents in that wretched and bloody city, may warn us of impending occurrences now. But the time may not be very near; for many are to flee to the mountains before then. However of this, I speak only conjecturally.

When Christ came in the body, and was crucified, the Jews rejected him; the Gentiles believed: but *not all*; yet as a people, the Jews were said to be cut off, and the Gentiles were engrafted into the Olive tree. Now Christ is crucified spiritually by Jews and Gentiles, as formerly he was; but it appears to me, that the result will be reversed—the Gentiles will reject Christ and be cut off, and the Jews will be grafted in. Yet some Gentiles will receive the word, and some Jews may reject it: and the duty of converting the Jews, will devolve on the believing Gentiles. Thus, formerly, the conversion of the Gentiles was made the duty of the Jewish Disciples of our Lord. I mention this only by way of analogy, and not as having any certainty.

Justice has never been done by the Gentiles to the character of the Jews. The Israelites are accused of national bigotry and pride, under the Mosaic, or old dispensation, and of covetousness under the *new*. The very laws under which they were placed by Moses, purposely to keep them a peculiar and secluded people, for fifteen hundred years, until the advent of our Saviour, had a tendency to produce national separation. And under the *new* dispensation, cast out and wandering as they have been, they have always anticipated a return to the Holy Land; and therefore, all their property is kept by them in moveable articles, so that at a short warning, they may gather together their wealth, and betake themselves to Palestine. Hence trade and traffic, with their deleterious consequences upon character, have been their occupations, totally unlike their agricultural bias under Moses. The oppressions and captivities which they have endured, since the destruction of their City and Temple, have also had immense effects upon the Jewish mind. But I do not doubt that all these very agencies have been held and directed by the hand of the Lord, for the display of his glory in the zeal and practical devotion of that people, now about to be exhibited. Their captivity in Babylon, eradicated their worship of many heathen gods, and their wandering now, in a more fearful captivity for nearly eighteen hundred years, will, when they shall be converted, present powerful lessons for the cleansing of their hearts. Their devotion to their Rabbins and traditions will cease; and their very deficiency in the Philosophical speculations, customary with the Gentiles, will be an advantage to them. For they will, as it seems to me, turn their whole hearts, souls, mind and strength, to the study of the Holy Book of the Lamb of God, which, the more it is studied and followed, enlarges and purifies all the powers of the intellect and affections, and lifts the entire man from earth to the highest heaven.

In conclusion, I would state, that as new plagues are shortly to be poured out upon the earth, and as anti-Christ assumes a *new* and more plausible shape at every deliverance of the Bride of Christ, (for he always puts on the

*form* of an angel of righteousness,) how careful should we be to escape these evils! Let us, therefore, faithfully try all things by the word of God; and living in Christ, our light and life, let us follow his example, devoting ourselves, as a holy brotherhood in unity, to the great work of redeeming and saving our brethren, that the whole universe of man may become co-members, one with another, of the risen body of our Lord.

## CHAPTER XVI.

### CONCLUSION.

The present era of the world, demands *action*,—prompt, energetic and faithful action—in Christ. The Supreme Disposer of events, has revealed to us the evils now existing in Society and in the Church, that we may escape from them; we are, figuratively speaking, to “*flee to the mountains*.”

Our first duty, which may also be called our inestimable privilege, is to submit ourselves wholly to God. The choice of life, which the Lord made when he assumed a human body, is most undoubtedly the best and wisest life for each one. What better can we do than adopt the life which Infinite wisdom and power chose for himself? He proposes to us an elevation to the same throne, on which he himself is seated; and a union with him in his Kingdom. He offers freely to make us Kings and Priests to God, and to give us all things. But this glory can be obtained solely by descending to the Cross of Jesus. To accept or refuse is at our own option. We have only to say—“Yea, Lord, I give myself to Thee, be thou with me, and be my strength and guide forever;” and from the moment we make that determination, honestly in Christ, we feel a power against which the opposition of the world contends in vain.

On the other hand, contemplate the condition of those who prefer a life of selfishness and sin. Grant that even for some centuries, their fame may survive! Yet at the appointed season, the light of truth dawns upon the mind,—the covering is removed from the actions and hearts of men,—and the high and mighty, whatever glory they may seem to have attained, become defiled, their garments are changed to rags, and their memories consigned to ignominy or oblivion.

Nothing but the will of God can be Supreme; and we cannot question that all who submit themselves faithfully to *that*, must be safe.

And do not imagine that the Deity does not concern himself with the affairs of this world. For he will surely govern that which he has created. Both in this existence and in a *future*, he makes a distinction between the righteous and the wicked. Salvation is the result of our own free voluntary acceptance of the truth. The present is always the best, and an accepted time for it, and the longer we remain in transgression, the more severe will be the retribution which our own sins will bring upon our heads.

But our salvation is not simply the consequences resulting from our own

acts. It is immensely more! It is the grace and favor of God, and his bestowment of all things upon us in Christ. These are the benevolent gifts of the Lord's own free bounty, which, as a Moral and Independent Being, not subject to any law of Fate, he can bestow or withhold at his pleasure. The Divine treasures do not proceed by a physical necessity, from the actions of men. No action of man could attain such salvation. But God graciously bestows it from the free volition of his own holy love. Yet as all righteousness implies the *voluntary* exercise of our own powers, and without holiness no man can see God, we must seek his presence in the way that he has ordained, and must accept the *life*, which he places before us in his Son.

God has commanded us to love the Lord with our whole heart, soul, mind and strength, and our neighbor as ourselves. We are not commanded expressly to love ourselves, but to have supreme love to God, and love to our fellow-man. But what is the consequence? When I love Infinite power, wisdom and goodness, with my whole heart, soul, mind and strength, do I not *therein* and *thereby* love *myself* with the total energies of all my faculties and powers? I am commanded to seek the presence of those Infinite Attributes, to make them my own by affiliation to them, and to dwell forever in their mansion, and under their protection and happiness! Surely this is tantamount to a command that I should *love myself* with my whole heart, soul, mind and strength. But as the same command is addressed to all other persons,—for the same God is the Father of all,—what follows? Why, that no one can love himself, without loving his neighbor as himself! The house of God cannot be a house of discord. All who live therein must dwell in the bonds of peace. And the more persons there are thus dwelling in the heavenly City, the greater is our increase in the perfections and image of Jehovah.

As God has created man for this unity, we may be fully assured that the nature of man is conformed to the laws of unity and love. The perversions which we behold in existing society and government, are the consequences which accompany a departure from these laws. It has got to be a proverb that men cannot exist in union with combined interests, since separate, isolated and antagonistic interests cause them to differ. But in fact, we should draw a very opposite conclusion. For in proportion as isolated and opposing interests cause men to differ, in that proportion would harmony of combined interests compel them to agree. As men cannot live happily in isolation, the presumption should be that isolation is not the mode that God has appointed for our attaining happiness. For most surely we are created for happiness. And as isolation cannot confer it, we should seek it in union.

On the supposition that the Deity has created mankind for social union, it is demonstrable that happiness or harmony cannot be obtained in isolation. For if so, then the nature of man would have been formed for isolation and not for union; or else two *causes*, diametrically opposite,—*isolation* and *union*,—would produce the same effect upon the mind. But this would be absurd. For if man's nature is formed for unitary association, it cannot be fitted for the opposite.

In music, notes, constantly separated solely by the interval of one and the same tone, cannot produce the pleasing effects of melody and harmony. These demand a wider interval and greater variety, and that the notes should be arranged according to harmonic laws. So in the musical scale of the human heart, as Fourier has well shown, social harmony requires a union of varied tastes and occupations. His remarks upon this point will

repay the study of any candid inquirer. Persons who refuse their attention to the subject, are debarring themselves from a pleasure and instruction.

Besides in Industrial Association, when three hundred families are arranged under the harmonies and attractions of combined interests and occupations, there is this further advantage, that there is always a powerful influence arising from the united sentiment of the Phalanx against individual jarring and disorder. A few men, associated by themselves, might differ, and all become estranged. But in a Phalanx fully made up, so great a majority are in favor of union and peace, and so few at any time, can have any misunderstanding with each other, that the general sentiment prevails in behalf of good order and reconciliation.

If a man extends himself on the ground, and places a thin sheet of iron upon his breast, and another person, with a powerful arm, strikes him a heavy blow with a sledge, on this thin plate or sheet of iron, the breast of the man may be crushed. But if, instead of a thin sheet of iron, he is guarded by a large anvil placed on his bosom, the stroke of the sledge rebounds and inflicts no injury. So in Association, there is a large mass of public sentiment interposed between the bosom of harmony and the blow of individual contention; and the injury is dispersed, or neutralized. Unlike antagonistic society, it is the interest and happiness of each one in an Association to preserve peace and good order.

The combined action of many minds acting harmoniously for the common good, creates such a joy in the heart, that without having in some degree experienced it, you cannot form a conception of the delightful energy.

Yet it must be admitted that no Association which has yet been formed in the United States, deserves the name of a proper Phalanx. They may be called only *transitional* movements, with a view of reaching the true Associative form; they have not yet attained it. At Elizabeth-town, upon the Monongahela, they build Steamboats; and the Boats built there have a great reputation. Suppose that an inland farmer, never having seen a boat of the kind, but being informed that they were built at Elizabeth-town, should go there for the purpose of looking at one. Speaking to a workman in the boat-yard, he would say: "Friend, I am told that you build Steamboats here—can I see one?" "Yes, there is one on the stocks." "What! call you *that* a Steamboat? Why I had heard that Steamboats were furnished with elegant and convenient cabins, and that they could travel upon the river at the rate of eight or ten miles an hour! But *this* thing could not even float, if it were launched: for I see large spaces in it, not yet water-tight; neither has it any propelling machine or engine." "Sir, you mistake," replies the Boat-Builder, "this that you are looking at, is not a *finished* Steamboat; we are only *making* a Steamboat; but if you will come again in due season, you will find this Boat finished and on the water, with her engine and machinery in her, and able to perform all that you have heard." So Associationists are not yet *in* Association; they are only *building* Association.

A great disadvantage which attends the labors of the friends of the cause, arises, of course, from the want of capital to enable them to purchase suitable domains and erect machinery. Sufficient capital, at the outset, for these purposes, is so indispensable that persons engaging in the movement without it, have no sure foundation on which to promise themselves success. As Association, at this era of the world, is absolutely necessary in order to prevent the wrong principles upon which antagonistic society is founded, from destroying mankind, capitalists, even if they have no design themselves to live in Association, should befriend the attempts of others.



The practical anti-moral and anti-Christian education of mankind, in the present form of Society, I need not say, renders individuals less fit for Association, than a generation would be, if reared up under the advantages of combined harmony. But no lapse of time, under the present arrangements of antagonistic life, can remove or lessen this evil; but only increase it: for as the cause increases, the effect must increase also. A future generation, educated in antagonism, under the increasing afflictions which are to arise in the world, would be less qualified for Associative life than the present. If we hope ever to escape from Antagonism, without afflictive convulsions, now is the most favorable time. Let us, therefore, at once, turn to Christ, without whom we cannot hope to succeed; and putting on the whole armor of God, let us endeavor, through faith in Divine Grace, to resene the earth from the terrible ruin which is fast approaching, unless men repent.

Association does not infringe the religious freedom or conscience of any member. All are, and of right must be free. When I say this, I mean that no religious professor, who, in the present sectarian condition of the Churches, is ignorant of toleration, should think he has a right to crush the free inquiry of his brother members, any more than they would have authority to dictate to him. Both Infidels and sectarians are apt to be alike bigotted and intolerant. A right faith is essential to a right practice. Men should be at liberty to inculcate or propagate their religious sentiments and creeds; but neither should they withhold this right from others. Association by uniting right works with a profession of the name of Christ, will exhibit the beauties of holiness, under such attractive influences, that all hearts will be won to that path which is trodden by the gentle footsteps of love and piety.

Persons should enter into Association as they would upon a Christian duty, the object of which is to unite man to his fellow-man, and all to God. The sentiments are strengthened and enlarged by exercise; and after a short time, the social and benevolent affections will become so increased in power and action, by the kind offices in Associative relations, that the family of man will seem transformed into new Beings. Then will they know and feel, that life is, as was intended by the Creator, a blessing.

To accomplish this great reform, all the advocates and champions of the Rights of Man should unite. The friends of humanity should concentrate their energies, and move forward under the inspiring ardor of combined council and action. What a noble spectacle would then be presented! Joyful armies, the Heralds of Universal Freedom, united in Christ, to God, to their brethren, and to all the laws of the Deity, advancing in the happy march of Christian Industrial Association and improvement, and joining with the multitude of Angels in the heavenly song: "Glory to God in the Highest, and on earth, peace, good-will toward man."

Blessed are they who now live, and are called to take part in this holy movement—a movement, causing old things to pass away, and all things to become new—a new heaven, and a new earth,—a movement foretold by Daniel and the Prophets, and upon which the hearts of the Saints, who have preceded us in life, were intent! Thrice blessed all those who labor in this righteous cause!! For they cease from the toils and strifes of Antagonism, and their works of love, peace and joy shall follow and dwell with them **FOREVER!!!**

